The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., April 24, 1930

NEW SERIES
VOLUME XXXII. No. 17

THE BELZONI BAPTIST BELL

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By sheer neglect the bell had fallen into disuse, and had not been rung for services for several years. Upon its resumption the following lines were written by the pastor, and read from the pulpit Easter morning, 1930:

Hail to thee, dear old brazen Ben,
Whose mellow call so often in the past
Waked up the drowsy souls of laggard men
And called them to the breaking of their fast
With gracious viands of divine repast.

All too long we've kept thee waiting
Stark in silence, not seeming to suspect
The isolated fact of thine abating
Might for our holy things lose some respect,
And stilled thy melody with rude neglect.

But now we call thee forth again,
And bid thee fill the air with cadence sweet,
To stir us from our torpor and constrain
The small and great alike with eager feet
Unto the shadow of a safe retreat.

Ring out again thy glad refrain,
Set the whole city moving with thy swell
And jubilating with thy holy strain,
To street and home and wayside loudly tell
God is living in His Heav'n, all is well.

—Josiah Crudup.

Belzoni, Miss.
Easter, 1930.

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Pastor C. C. Morris, of Ada, Oklahoma, assisted in a meeting at Frederick in the same state, in which there were 132 additions, 101 of them by baptism.

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Pastor A. M. Overton, in addition to his work at Baldwin, is preaching for two good country churches nearby, Camp Creek in Lee County and Jericho Church in Union County.

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SUNDAY SCHOOL ATTENDANCE APRIL 20

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Jackson First Church	707
Jackson Calvary Church	830
Jackson Griffith Mem.	322
Jackson Davis Mem.	363
Jackson Parkway Church	164
Meridian First Church	847
Offering $62.02.	
Okolona Church	227
Offering $11.94.	
Brookhaven Church	585
Waynesboro Church	222
Drew Church	196
Baldwyn Church	153
Offering $18.27.	

Thanks to those who send reports. We shall be glad to have the others.

A CORRECTION

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The statement in the Baptist Convention Bulletin on page 7 reading, "and paid all of the $25,000.00 annual appropriation for current support to three of our colleges up to January 1, 1931," should have read 1930 instead of 1931.

Doubtless a fuller explanation should have been given in other paragraphs as the writer had in mind that the interest will have been paid on endowment bonded indebtedness June 1st. The full statement for the obligations of the Commission for the remainder of the year will contain the following:

First, maturing bonds, Mississippi College, December 1st	$35,000.00
Second, interest on endowment bonds to December 1st	16,200.00
Third, interest on $59,000.00 at 7% April 1st to Dec. 1st	2,753.34
Fourth, principal of note at Merchants Bank & Trust Co.	59,000.00
Fifth, Convention's promise for supplement to girls' schools	20,000.00
Total	$132,953.34

—R. B. Gunter.

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A TURE STORY ABOUT WOMAN'S COLLEGE

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Several years ago when it became necessary to raise an endowment for Woman's College, the students became so interested that some of the leaders among them came to the President and offered to do without their Sunday night supper, wishing to have the price of this passed to the endowment. He explained to them that as they were mostly minors and their parents were paying for their board, he felt this would not be expedient.

Some days after that the President of the Stpdent Body rose in chapel and said, "Dr. Johnson, we have consulted with our parents by letter with regard to doing without our supper and they are willing. We have consulted our physician and he says to fast occasionally is good for our health. The boyish figure is very popular now so we have decided to reduce, therefore, we will have no more supper on Sunday night.

This money was passed to the endowment fund each week amounting to something more than one thousand dollars in all.

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Report comes to us of the call extended to Rev. W. H. Morgan of Hartsville, S. C., by the First Church of Vicksburg. Brother Morgan was the popular pastor for many years at Brookhaven and has been in South Carolina for about the same length of time. He has done good work in both places. While in Mississippi he was a leader in all our denominational work. All who knew him here will hope for his return and would give him a glad welcome.

RESOLUTIONS MEMORIALIZING NORTHERN BAPTIST CONVENTION AGAINST PROPOSED UNION WITH DISCIPLES TO BE INTRODUCED AT SOUTHERN BAPTIST CONVENTION

Arthur J. Barton

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It is my purpose to introduce at the approaching session of the Southern Baptist Convention the resolutions which are given below. The resolutions explain themselves. I have already submitted them to a large number of brethren and these brethren, almost without exception, have given them hearty approval and express the belief that they are altogether timely and proper. I hope and believe that they will receive the hearty and unanimous approval of the Convention.

Resolutions

Whereas, It is a matter of common information and knowledge that there is now pending before the Northern Baptist Convention a proposal looking to the union of Northern Baptists with the Disciples, or the Disciples of Christ, and

Whereas, Such proposed union, if effected, would be a matter of grave concern to all of our beloved Baptist people, both North and South, seriously affecting the relation of our two great Baptist bodies and the fellowship and comity of our Baptist churches; therefore

Resolved, By the Southern Baptist Convention in annual session assembled in the City of New Orleans on this ..... day of May, 1930:

1. That seven brethren to be named by the President of this Convention be and they are hereby appointed fraternal messengers to the Northern Baptist Convention to assemble in the City of Cleveland in the month of June, 1930;

28. That these brethren be and they are hereby commissioned to present to the Northern Baptist Convention for its serious and prayerful consideration the following memorial:

Memorial to the Northern Baptist Convention

To the Northern Baptist Convention when assembled in the City of Denver, in the month of June, 1930:

Dear Brethren:

We, the Southern Baptist Convention, send most cordial Christian greetings and respectfully request your serious and prayerful consideration of the following statements of facts and views and of the following appeal:

1. We felicitate both you and ourselves, and we give humble and devoute gratitude to God that, through all the years of separate organization for their work of missions, education and benevolence, Northern and Southern Baptists have been substantially one in faith and practice; that nothing has ever come seriously to disturb our fellowship; that there has been no sharp line of cleavage in doctrine or polity; that there has always been a free interchange both of minister and members; that we do not have Northern Baptist churches in the South or Southern Baptist churches in the North; in a word, that the Baptists of America are not two separate denominations, but one denomination, one Baptist brotherhood and fellowship.

2. We can not but express our desire and hope, which we believe you share, that nothing may ever come in the actions or plans of work of either of our bodies that would mar or change this happy state of affairs.

3. It would be the furthest thing from our thought and purpose to address you or to venture our opinions in any matter which might be entirely of your own concern. But we feel entirely free, indeed we feel both in Christian duty and by a common fellowship bound to speak frankly and fraternally about a matter which we hold to be one of common concern both to you and to us and which we regard as of grave importance.

4. It is a matter of common information and knowledge that there is now pending before your body a proposal looking to the union of Northern Baptists with the Disciples, or the Disciples of Christ, a Christian denomination which had its origin in a departure from the doctrinal views and practices which have obtained among Baptists through all their history, a denomination, whose interpretations of the doctrines of grace and salvation, whose views as to the ordinances, as to the person and work of the Holy Spirit, and as to other vital matters of New Testament teaching, have been through all the years of its history and are now essentially different from the interpretation and views of our Baptist people.

5. We cheerfully recognize that every general Baptist body is entirely competent and free to decide for itself within the bounds of Baptist fellowship who shall be welcomed into its cooperative tasks. But, as general Baptist bodies are formed to cultivate the spirit of fellowship among Baptist churches and to enable Baptist churches the better to cooperate in promoting the Gospel as held and interpreted by them, we can not conceive that others than Baptists could reasonably desire to enter or could be consistently welcomed into cooperative relations with a Baptist Convention.

6. Our understanding is, that the Baptist denomination consists not of Baptist conventions, but of Baptist churches, which, in turn, consist of individual Baptists; that membership in the Baptist denomination comes through membership in a Baptist church, and that membership in a Baptist church is purely a voluntary, personal matter in which the individual believer takes the initiative and which is consummated by the free exercise of the judgment and will of the church to which application is made.

7. Our view is that a Baptist Convention, whether local, state or general, is only the expression of the common bond of fellowship among Baptist churches and of the common missionary purpose and impulse of these churches; that a Baptist convention has no authority in or over the churches cooperating with it and that it can not speak for them or represent them in any manner or matter at all, except as they voluntarily make it their agency for combining their efforts and strength for the accomplishment of the common tasks committed by our Lord to all of the churches; that a Baptist convention is not in any sense ecclesiastical, but only a practical body organized for missionary, educational and benevolent purposes, and that it does not lie within the scope or prerogative of a Baptist convention to speak for the denomination in the matter of union with any other denomination, nor to invite or to entertain any proposition looking to the union of the Baptist denomination with any other denomination; in a word, that Baptists can not be made wholesale by convention decree or action.

8. If such step should be taken as is contemplated by the proposal pending before your body, it could not fail, in our judgment, to bring results of the most serious and detrimental kind, affecting the relations of our two great bodies of common Baptist faith and practice; disturbing the fellowship and comity of our churches and disturbing and disrupting the cooperative relation of many of our Baptist churches to the general bodies themselves. It would, in our judgment, set up a new denomination composed not of autonomous, independent, self-governing churches, but by an artificial and unwarranted merger between two denominational bodies or conventions. In our view the Baptist denomination can not merge with another denomination and remain Baptist; even a Baptist church can not merge with a church of a different faith and order without ceasing to be a Baptist church.

9. In view of these matters, and others that we might name, all of them regarded by us as of common concern both to you and to us and of great moment, we can not but address this communication to you and we can not but express the earnest hope that, after serious and prayerful reflection, you will dismiss the proposal looking to your union with the Disciples, as a matter not lying within the domain of a general Baptist body and as one that would be seriously hurtful, both to the faith, fellowship and work which we cherish in common with you.

10. Nothing in this Memorial is to be interpreted as expressing a lack of interest in or sympathy for the view that all of our Lord's disciples should be one in keeping with the intercessory prayer of our Lord recorded in the seventeenth chapter of the Gospel by John. We believe in Christian unity and strive constantly to cultivate that spirit. We hold our Christian brethren of other communions in most cordial Christian affection as our brethren in the Lord. We hope, pray and strive for the day to come when our Lord's prayer shall be completely fulfilled and when all of His professed followers shall not only have a unity of spirit and purpose, but shall be united in their views and interpretations of all the teachings of the New Testament and in all their forms of organization and practice. It is our view that such Christian union can come only by a recognition of the basic principles of church order and missionary operations set out in the New Testament; that this oneness of the Lord's people is not an arbitrary thing and can not be forced; that union does not necessarily bring unity; that where unity exists union will follow in the natural way; that until this New Testament ideal shall be realized it is perfectly right and proper for those holding common views to be associated together in separate denominational organizations and that the existence of the different denominations based on personal conviction of the truth is not a reflection upon, but a vindication of, the Christian character of the Lord's people.

11. We take it that there could be no need that one Baptist body, in addressing a fraternal communication to another Baptist body, should declare its spirit and purpose. If, in the present case, such need should be thought by any to exist, we assure you that our spirit is entirely fraternal and that our sole purpose is the promotion of the faith, fellowship and work cherished in common by our Baptist people everywhere throughout the world, which, we firmly believe, means the promotion of the Gospel in its best and purest interpretation, and, hence, the best possible promotion of the Kingdom of our Lord.

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MR. HENRY FORD AND PRAYER

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Mr. Henry Ford has become an international character. He began life as a poor man, but today his wealth is said to be close to a billion dollars. How important that such wealth should be used for the best interests of humanity.

Everybody knows something of what Mr. Ford has accomplished in the automobile line, in lowering prices, and thus in making it possible for millions of persons of small means to have a machine of their own; in raising the wages, and lessening the working hours of laboring people.

He has also been giving his attention to the airplane, and is expending millions in its improvement and its manufacture, employing the best experts to study and plan, and experiment, and the best men and machinery to manufacture. Just what he will be able to accomplish in this very important line of work we cannot say, as the airplane is yet in the early stages of its development. Surely it is not an accident that Mr. Ford, and Mr. Edison have become intimate friends.

All history teaches us that God raises up and endows men to fit into their times, and to do a special and much needed work in their generation. Many cases could be cited in proof of this statement, and it does seem that these two men have been raised up and endowed for our day, to meet certain needs of this generation.

My object in writing this article is to call special attention to Mr. Ford's latest undertaking, and to suggest that God's people everywhere may pray for him, that he may be divinely guided. The papers tell us that Mr. Ford has become deeply interested in schools for the proper training of the youth of the land, that they may be rightly fitted for the duties of daily life.

Hitherto Mr. Ford has not given his money

Continued on page 7

Housetop and Inner Chamber

3,000 a week is the number of baptisms reported in India.

The churches ought to pay the expenses of their messengers to the Conventions.

Are you twelve years old in 1930? If so Eastman Kodak Company offers to give you a kodak.

Singer D. Curtis Hall may be secured for a meeting April 28 and followinng. Write him, P. O. Box 1006, Mobile, Ala.

The church at Monticello, Ark., warns the public against former pastor L. B. Miller, whom they have excluded from membership.

The President of the Association against the Prohibition Amendment says his salary is $25,000 and that John J. Raskob pays $5,000 of it.

Brother G. C. Hodge and other members of the family are in attendance at the bedside of hsi mother in Long Beach, who is critically ill.

Dr. John MacNeill, pastor in Toronto and president of the Baptist World Alliance, goes to McMaster University, Hamilton, Ont., as Professor of Practical Theology.

There were more than 100 additions to Calvary Church, Jackson, in the ten days meeting in which Pastor H. M. King was assisted by Dr. R. G. Lee, of Memphis.

Dr. R. B. Gunter was absent from the office for several days, accompanying his wife to Memphis, where she is confined to the hospital. Friends will remember them in prayer.

Over $1,000,000 is provided for Princeton University in the will of Dr. W. B. Isham of New York. Wouldn't it be good if this thing should become popular in Mississippi?

The meeting in First Church, Oklahoma City, resulted in the addition of 86 members, the larger part of them by baptism. Pastor T. L. Holcomb was assisted by Dr. M. E. Dodd.

Pastor H. W. Ellis and Singer D. Curtis Hall were with Pastor Cobb at Lyon in a good meeting. During the meeting Mrs. Cobb was taken to the hospital for an operation, removal of appendix.

The best seller among the new books in 1929 was All Quiet on the Western Front. Approximately 1,325,000 copies were sold in the various countries. The same year there were 30,000,000 copies of the Bible sold.

Evangelist W. L. Head reports a good meeting at Pachokee, Fla., in which 45 were added to the church, nearly all by baptism. He went from there to Hills Park Church, Atlanta, and is now at Del Ray, Fla.

Mr. Chas. O. Miller and I have just closed a good meeting at Hartshorne, Okla., with 25 additions to the church, and are now at Pittsburg, Okla., until April 27th.—W. F. Frazier, Southside Station, Springfield, Mo.

Dr. B. C. Land, pastor at Quitman, had a "High School Night" in his church recently. The services were in the hands of the school people. A suggestion here for interesting the people and giving them a chance to do some good.

We have looked over the list of bargains in books which the Baptist Sunday School Board is offering through all the state book stores. It will pay anybody who wants the best books at unusually low prices to look up the advertisement in the Record, "The Baptist Broadside", and write the Baptist Book Store for the list of bargains in books.

A member of Coliseum Church in New Orleans recently died leaving in her will $2,000.00 to be paid on their church debt. Religious liberty is infringed in Mississippi by the Constitution, which prohibits willing property to religious purposes.

Mothers Day, May 11, is the time recommended by our State Convention for special offerings in the churches for the Mississippi Baptist Orphanage. Now is the time to show our concern for these wards of the denomination.

Dr. John F. Latimer, now teaching in Taft School in Connecticut, recently visited his home folks in Clinton. He has specialized in Greek throughout his college and university work. We wish he might be brought back to our part of the country.

Already the Sunday School Board has made good progress in arranging for the Southwide Conference of Baptist Students, to be held in Atlanta in the autumn. This is an event of only once in four years. It is said that Chief Justice Charles Evans Hughes of the United States Supreme Court will probably be one of the speakers on the program.

Wise Sayings of "Uncle Gideon" is a new tract by Dr. O. E. Bryan of Nashville. Dr. Bryan has gleaned these passages from many of the writings of Dr. J. B. Gambrell and published such as he thinks will be helpful to preachers, with the promise that others may be published later, which will be of interest to a wider circle of readers.

We learn from one of our exchanges that Dr. G. C. Savage of Nashville died recently. He was a truly great Christian, earnest student, eminent specialist in treatment of the eye and vigorous writer. He published a volume a few years ago on the Jewish calendar, and has had a recent series of articles runninng in The Baptist and Reflector on the last days of Jesus. He and his equally well known brother of Union University are natives of Mississippi.

W. B. Feagins, pastor at Baxley, Ga., proposes that 500 preachers remain at home during the meeting of the Southern Baptist Convention in New Orleans, and each one give the $100.00 thus saved to the emergency campaign of the Baptist Bible Institute. If every Baptist in the South who does not go to the Convention should give one dollar extra, it would pay all the debts on the foreign and home boards and on the Institute. But this announcement unfortunately will not reach them.

You will read in this issue another article by brother J. W. Lee on College Finances. The editor shares the concern of brother Lee about our financial condition. Our only contention is that we are not in worse but in better condition than a year ago or two years ago, and we see no need of getting panicky, and no good to come of it. Brother Lee does not make any suggestion about what we are to do. He probably has something in mind, but it hasn't come out yet. But please don't frighten us into committing suicide.

Last week Dr. J. S. Riser and his helpers in Durant conducted a Mission School in the church. There were five classes each evening and an inspirational talk at the conclusion of the class work. The editor filled the speaking engagement on Tuesday night, and was met by a responsive congregation, which was not so large as it probably would have been but for the celebration in town that night of the introduction of natural gas. The town is alive, and the church is not behind. A new church building is already agreed upon to cost $40,000 and voluntary subscriptions are coming in well.

The new President of Judson College in Alabama will have a page in the Alabama Baptist, for which he pays the actual cost, to be used in the interest of the college and of Christian Education.

We wish to make April a "Banner Month" for the single subscriptions in renewals and also for the Quarterly Payments for the churches on the budget plan. Please help us as individuals and as Church Treasurers by remitting promptly. The books will close the last day of April and we hope to make a good report to the Southern Baptist Convention which meets in New Orleans, La., on May 14, 1930. Please keep this date in mind and send us your check as early in the month as possible. The spirit of co-operation and helpfulness was fine in March. Let us do still better this month. Thanks!

Clarke County Ministerial Association was organized recently. The preachers met at Quitman. Officers elected were B. C. Land, Chairman; C. J. Johnson, Secretary, and N. A. Edmonds, E. C. Hendricks and A. P. Wells as Program Committee. They will meet monthly, Monday following the fourth Sunday. The pastors of Jasper County have been asked to join them, one of them, W. O. Carter, being present at the last meeting. This organization is for fellowship and Bible study. The next three meetings will be given to consideration of evangelism, in preparation for the summer revival meetings. In the autumn the preachers will take up systematic Bible study.

It is announced that Dr. W. E. Farr has resigned at Grenada, where he has been pastor of the First Church for nine years. In this time 873 people have been baptized and the church has grown in every way. A three story educational annex has been built, and the church building has been renovated throughout. Also a pastor's home has been built. Dr. Farr has also been kept busy in meetings all over the state, in which work he has been greatly blessed. He has been a leader in many civic enterprises in Grenada, and has given considerable time to work for Mississippi College. The new hospital building at the college is a monument to his faithful work. He has accepted the call to Prentiss for half time and will devote a good part of his time to the work of raising money and paying off the indebtedness of the Alumni Building at Mississippi College, which is now said to be $105,000.

The late William Howard Taft, one time President and Chief Justice, was quoted at the House Judiciary Committee's prohibition hearing as having said in later life that the results of the Eighteenth Amendment had been "glorious," although he had at first despaired of its success. His views were presented by his brother, Horace A. Taft, head of Taft School for Boys in Connecticut. In a letter to Professor Fisher, of Yale, under date of November 21, 1928, the former President says: "The result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country cannot be changed over night or in years. The reform and the adaptation of society to that at which the amendment aims must be gradual. The temptation of corruption will drag it out. While looking ahead at the amendment I despaired of any success. I really think that it is possible, if we keep at it, to achieve a satisfactory result. The persistence with which the people maintain a Congress of two-thirds majority in both houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement. I see that the wets claim that the election was not a prohibition victory. Well, one cannot argue with that view, and can only let those who believe it continue to believe it."—Ex.

Editorials

WHEN IS A COLLEGE CHRISTIAN?

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The discussion about Christian Education goes on. Brother B. W. Walker has on another page of the Record this week an article with the title "More About Denominational Education". Our reasons for publishing articles which express opinions at variance with those of the editor are that Baptists believe in free speech. All our institutions, including the Record belong to all the Baptists. And it is better for opinions of this sort to be expressed in the open than to be circulated in private. Fresh air and sunshine are good for everything and everybody. Your milk can would soon smell foul if it were kept closed. All subjects are helped by ventilation.

Now the pith and point of brother Walker's article hang entirely upon the question of what is Christian Education, or when is a college Christian. Brother Walker has apparently a brand new definition of Christian Education. His requirements, if we understand him, would mean that the curriculum, the course of study, should exclude everything except the teaching of the Bible, or matters directly related to the Bible. In other words, only a theological school is a Christian school. And he objects therefore to the statement from Mississippi College that it is "not a theological school".

Mississippi Baptists have never designed that Mississippi College should be a theological seminary. But there is more Bible study and religious instruction in the college today than ever before. We have been closely associated with the college for thirty years, though not officially connected with it. Thirty years ago there was no Bible study in the college, no department of Christianity, no classes in any courses for training Christian workers or acquainting them with denominational work. That 44 out of 531 semester hours are now offered in Christianity, according to brother Walker's statement is a decided advance in this line.

Brother Walker objects to the statement from the college that its purpose is to "make men". Well the Lord has been in that business of making men for 6,000 years and we do well if we try to contribute what we can to that end. Back yonder in Genesis He is reported to have said, "Let us make man". It would be hard to name a better business than that of making men. If we confine our Christian activities to teaching the Bible we will have to do away with our orphanage and hospitals and care for old preachers. Every pastor visits the sick and is supposed to be interested in the bodily and mental welfare of his people as well as in the salvation of their souls. He is failing in his Christian duty and mission if he neglects these things. You will never find in the Bible that Jesus came to save souls, but he did come to save men. And that means soul and mind and body.

The question of where to put the emphasis is a proper subject of discussion. How much time shall be given to this or that department is worth considering. But surely a college is not to be condemned because it gives its time to the whole man.

That some colleges have defects is probably true. Let us point them out and seek to correct them. But we have not yet seen the Baptist church that did not have defects. However, we are not disposed to say it is not Christian because it is imperfect. There are weak spots in discipline. We are in thorough sympathy with the desire and effort to correct them. But taking the general conditions of Mississippi College over a period of thirty years during which we have been in fairly close touch with it, we yet believe that its mission has been wholesome, and its service to the world distinctly Christian. It is right to point out any weak places, but it is hardly the way to cure a child of croup by cutting its throat.

THE SEEKING GOD

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The difference between all false religions and the true religion begins with this: In the true religion we have God seeking men; in all others you see men seeking God. In the religion of Jehovah, the religion of the Old and New Testaments we see God reaching out for man. In all others we see man reaching out for God.

There is an interesting book written by an Englishman a generation ago, with the title "Seekers After God." It is a proper title for it is an account of the religious aspirations of several great men among races which had no direct, supernatural relations from God. Among these were Socrates, Plato and many other great philosophers among pagan people. They represent the best that man has attained by unaided reason in his search for the knowledge of and contact with God.

But in the religion of our Bible we do not find, primarily, men seeking after God, but God seeking men. It is always according to the words of Jesus: "Ye have not chosen me, but I have chosen you." The initiative here is always with God. You will hear a good deal said in current religious discussion about the Hebrews capacity for religion. You are being told that he was more susceptible to religious impression and instruction than men of other races, and that this accounts for our Bible which, according to this theory, is a record of the Jews' religious experiences. But according to the testimony of the Bible which was written by Jews, the Hebrews were a pretty stubborn and stiff-necked race, and the Lord had a hard time making an impression on the best of them.

In every case the contact between God and men, according to the Record in the Bible, began with God. God spoke to Adam, to Noah, to Abraham, Isaac, Jacob, to Moses and all the prophets. In every case it was God who was seeking. And it is God who is calling upon men to seek Him. All the prophets voice the yearning of God for men to return to Him.

Two New Testament passages stand out in revealing God as seeking men. Jesus said to the Samaritan woman, "The true worshippers shall worship the Father in Spirit and in truth: for such doth the Father seek to be his worshippers." Here God is shown to be looking for, searching after men to engage in real worship. Too much of our worship is a strained effort to reach God, when it should be the response of our souls and minds to God's effort to come into touch and fellowship with us. There can be no acceptable worship until we come to some worthy apprehension of the yearning of our Father for union with His Children.

The other scripture contains the familiar words of Jesus that "the Son of Man came to seek and to save that which was lost." He has to do the seeking before anybody can be saved. The Bible and the mission of Jesus can only be understood in the light of such parables as the lost sheep and the lost coin. The attitude of God is revealed in "God so loved the world that He gave His only begotten Son." The conception that obtains in many quarters today that the way to God, to know him, and to have fellowship with him is by way of the "scientific method" begins in delusion and ends in darkness and despair. That is the road to agnosticism.

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DISCIPLINE IN COLLEGES

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This subject is raised in another article found in this issue of the Record, and we do not wish to dodge it, as it has been introduced into the discussion of our educational situation. Indeed the subject of discipline is a matter for serious thinking not merely in the colleges, but as well in the homes and in the churches. The same weaknesses that are seen in the educational field are just as manifest in other fields. People say, for instance that our colleges have gone crazy about athletics, and so they have. But the folks outside the colleges are in the same fix. They say that colleges have let religion run down to a low ebb. In some cases it is true. But religion is at a low ebb everywhere else, including most of the churches.

This is not said to excuse the colleges, but to remind us that these problems are not confined to the colleges. Here in the matter of discipline is a serious problem for the colleges, and they should seriously address themselves to it. They are not to shy at it, nor to excuse themselves because it is found also in the churches and homes. We are suffering today from an excess of liberty. We have liberty run mad. We have more liberty than we have sense of responsibility. Unless we can have self control, then we have need of control from without. In the colleges this situation is made more acute by the fact that the average age of a freshman today is much less than it was 25 years ago. He is too far advanced to be a boy and he is not sufficienntly developed to be a man. Something similar to this can be said about the girl. For these reasons a junior college is a good thing for an immature youth, where the methods of discipline are better adapted to his age and to his "previous condition of servitude".

Discipline in colleges is sometimes made more difficult by the attitude of parents. They do not always want their children properly restrained and controlled. A college president told us recently that one of his most serious difficulties in controlling girls was the unsympathetic attitude of parents, particularly mothers, who object to the usual restraints being thrown around their daughters.

Another difficulty in the matter of discipline in some of our colleges, is that the presidents in whose hands the discipline largely lies are afraid to discipline boys for fear of losing them from school. It is a shortsighted fear of losing money. Frankly we have no sympathy with such an attitude for it is wrong in principle and will be finally ruinous in results. But that is a hindrance to discipline. In the same class is the fear of influential parents, which has sometimes kept boys in school who would have been dismissed.

The difficulties of discipline in the family and the church ought to make us take this question seriously in all our institutions. This writer does not know any sin or crime which one may not commit and still remain a member of the church. And we who deplore this lack of discipline in schools would do well to begin at the home and in the church.

But these things are not said to condone the misconduct in the colleges. In some cases the situation is exceedingly serious. The morale of students is low, and there is great confusion and unrest. In some cases students do not support the administration. In others where there is student government, the administration does not support the honor council, in whose hands is the exercise of discipline. Unless these things can be corrected there is an end of Christian education, or any other sort of worthwhile education. This is not a subject for academic discussion; it is a matter for honest and heroic action.

———BR———

"Companionate marriage" is the name one writer gives the proposed union of Northern Baptists with the Disciples.

———BR———

It is said that with one or two exceptions every Baptist paper in the South reported a loss last year in circulation and a deficit in financial operation.

———BR———

Individuals and churches who expect to make gifts to the Emergency Fund of the Baptist Bible Institute should do so at once and send the funds in time to reach the Institute at the regular distribution, May 1. We are sure that many friends of the Baptist Bible Institute expect to help in this emergency appeal, but for various reasons have failed to do so. The time is now very short and the amount is yet many thousands below the goal that must be reached. Surely Southern Baptists will want to report victory for the Institute at the coming Convention.—W. W. Hamilton, President.

A LAYMAN'S CRITICISM OF THE MINISTER

—o—

First. His conduct in the church—Sermon—Prayer.

Second. In his association with his fellowmen.

Third. In his conduct of his business affairs.

In the first division of this critical observation we have the most important portion of the minister's activities. Within the church let his speech be such as to inspire reverence. The congregation reflects the minister's attitude toward God and His house. Let his speech be natural, not an imitation of another minister, teacher or politician. Nothing detracts from worship like artificiality and useless noise. Let his delivery be that of adoration, not declamation. Let his prayer be reverent petition. The prayer is the mirror of the minister's attitude and homage or lack of homage. Do not lecture God in your prayer.

Let the minister prepare his sermon with such diligence that it may teach something not previously known; otherwise he cannot hold my attention. If he can make me think, he will not be considered stupid. If he can lead me into worship of God I will not consider him stupid. However, let the minister know that the sermon hour is not a time for advocating the opinion of the minister, but that God's opinion is more important. Let him know that the least possible attention focused on his peculiarity of diction, appearance, or artificiality will mean most in the devotion of the congregation to worship.

In his association with his fellow-man let him show by his everyday actions that he is loyal to them. Let him do thoughtful deeds that the average man would not think of. In this way he may prove that he is an asset to the community, not a parasite. There are some parasites. We have a great many preachers, not enough ministers. Let him visit often with the poor. Many need encouragement. The sick need comfort, the rich need to come to church. Let the minister be so loyal and human that he will be the man I can unburden and divide my troubles with. Let him be my partner, not a distant acquaintance.

Lastly, in his business relations let him pay his debts and live within his income. Let his dress be neat and similar to mine. Let me support him fully in order that he will not have to plead for discounts, look forward to special showers of gifts which are his everyday need. Food and shelter are his rights. Adequate support will prevent heartaches.

—BR—

MEMORIAL TO MISSISSIPPI BAPTIST STATE CONVENTION

—o—

The undersigned were appointed a committee by a mass meeting of Baptists in Hinds County held in the First Baptist Church, of Jackson, April 21, 1930, to apprize you of action taken with reference to the Baptist Orphanage. In this meeting were one hundred and fifty representatives from many of the churches in the County. The following motion was made and passed:

That this body go on record as being opposed to the removal of the Baptist Orphanage from Jackson to Newton.

This committee was also instructed to bring to your body the reasons for our conviction that the Orphanage should not be moved. They are as follows:

We believe that it is both in the interest of economy and of the children in the Home that the institution remain in or near to Jackson.

1. A competent contractor has been carefully over the buildings and estimates that their present worth of the Orphanage is $164,000. That it would require $225,000 to construct such buildings today. That most of these buildings are suited to the purposes of the Orphanage, and can be used for years to come, with proper care and needed repairs. But that these buildings would be useless for and unsaleable for any ordinary commercial purpose. All of these values would be sacrificed in the removal of the Orphanage to Newton.

2. The value of the land on which the Orphanage is now situated is estimated at $100,000. In case the Orphanage were removed to Newton this would probably construct one needed building, leaving the Baptists of Mississippi under the necessity of raising from $100,000 to $250,000 for other necessary building and equipment; this because the present buildings of Clarke College at Newton are inadequate and not adapted to the use of the two hundred and thirty orphan children, and the necessary helpers.

3. The present arrangement for schooling the orphan children is satisfactory and almost ideal. The buildings are already provided and the nine months school is in operation. All this would have to be provided for at Newton.

4. As the Orphanage is now situated the children are in easy walking distance of the church and can attend the church services day and night without inconvenience. At Newton the church is more than a mile from the proposed site, and it would be impracticable for the children to attend the church services a large part of the time.

5. In Jackson the children of the Orphanage have access to and free use of all the facilities of the Mississippi Baptist Hospital, and are constantly in need of it. Here also is room provided and furnished for the use of children, and an endowment fund for thei ruse. These things would be lost by such a move as proposed, as there are no adequate hospital facilities at Newton for a large group of children.

6. The people of Jackson are in better condition to give local support to an institution in their midst than are the people of Newton. We insist that local support is necessary to the welfare of any institution.

7. Jackson is strategically located in the interest of the Orphanage. It furnishes educational and cultural advantages. It is the center of railroad systems. Baptists over the State find it convenient here to visit the Orphanage, and are thus interested in its support.

8. If it is said that the present property near Jackson is too valuable to farm, let it be remembered that we are not raising cotton and corn on it, but children to be men and women. If it is considered desirable to sell a part of the land, it could be done, and already an offer of other land three or four miles away has been made free of cost for such use as the Orphanage needs.

9. We plead that the interests of the Orphanage be not sacrificed to satisfy the claims of some other cause. Signed by The Committee.

—BR—

A NEW TESTAMENT VERSE

By James E. Dean

—o—

"And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:37.)

There are those who seem to think the eunuch's statement of faith is all-sufficient for church membership and for salvation, and they might reason very plausibly if it were not for certain peculiar features of this verse. It does not appear in the American revised version except as a footnote, and it is there said to appear in whole or in part in "some ancient authorities." That is, it is lacking in most of the important ancient manuscripts. Let us see just what are the facts.

It is altogether lacking in the group of six manuscripts which Westcott and Hort rank as the most important. This group of six includes the oldest of all, the Vatican manuscript of the fourth century, the Sinaitic manuscript of the same century, and the Alexandrian of the fifth. It is also lacking from another fifth century manuscript, one of the sixth century, and many other important manuscripts. This verse appears first in the eighth century in a manuscript now in the University of Basel and hence called Codex Basiliensis. All these older manuscripts mentioned above knew nothing of it. Neither is this verse present in the Peshitto (Syriac) or the Ethiopic, both of them very ancient versions.

How did such a statement get in if not there originally? Of course no one knows exactly, but a very good theory has been built up. Without this verse there is no explicit statement of the eunuch's faith. It seems altogether probable that at an early date just such a confession of faith came to be made at baptism. Some pious scribe in reading his Bible saw that there was no such statement made by the eunuch and so he wrote down this confession in the margin of his Bible. Years later when some scribe copied this Bible he saw the note in the margin and thought it was a part of the original copy and so he put these words in the text of his new copy, and other scribes after him perpetuated the passage. The passage contains no erroneous doctrine and is harmless if not made too much of, but this has been done.

Baptist Bible Institute,
New Orleans.

—BR—

PROGRAM FOR PRE-CONVENTION MEETING OF PASTORS

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Meeting Place—Gold Room, Roosevelt Hotel, New Orleans, La.

Time—2 to 5 P.M., Tuesday, May 13th, 1930.

PROGRAM

1. Devotional.
2. Purpose and Objectives of this Conference.
   J. B. Lawrence, Executive Secretary Home Mission Board.
3. Subjects for Discussion—
   (1) Are our Churches Assuming the Obligations Imposed by our Lord Jesus Christ in His Commission for the Evangelization of the World?
   M. E. Dodd, Pastor First Baptist Church, Shreveport, La.
   (2) The Pastors the Responsible Leaders in Developing the Missionary Spirit and Life of the Churches.
   W. F. Powell, Pastor, First Baptist Church, Nashville, Tennessee.
4. Round Table: Developing the Missionary Life of the Churches.
   T. B. Ray, Executive Secretary, Foreign Mission Board, Leader.
   (1) What Sort of Missionary Information is Best Calculated to Develop the Missionary Spirit in the Churches?
   (2) What Are the Best Methods of Getting This Literature to the Churches, and of Getting it Circulated in the Churches?
   (3) The Pastor Preaching on Missions.
   (4) Schools of Missions and Other Methods.
5. Season of Prayer.

Committee:
J. B. Lawrence, Executive Secretary Home Mission Board.
T. B. Ray, Executive Secretary Foreign Mission Board.

—BR—

The editor has had great inspiration in reading the new volume by Dr. R. K. Maiden on "The Faith And The Way". Dr. Maiden was for a third of a century one of the editors of the Word and Way of Kansas City, and still writes and preaches with vigor and true unction. This book appears to be the great heart message of one who has tested the Faith and walked in The Way. The book is naturally divided into two parts, the first of which is concerned about the doctrines of our faith, the second about the Christian life. But they are in vital union as the author clearly shows. There is nothing of the dry theological method in presenting the doctrines. Dr. Maiden sets them forth with blood and breath in them. He earnestly advocates them and calls upon all others to love them and contend earnestly for them. The second part of the book calls upon men to live the truth which we preach. It is the sort of book we should like to see read in all our homes. It is true to the old Book and to the spirit of Christ. The dangerous trend of the rationalistic attitude is clearly shown. It is a book of some 300 pages and probably sells for about $1.50.

MORE ABOUT OUR COLLEGE FINANCES

—o—

Our good editor thinks I am unnecessarily alarmed over the finances of our several colleges.

I would sleep better if I was convinced that he is right.

Since he invites us to give figures here they are:

Mississippi College owes after deducting a reasonable valuation of the Cresman property $125,000.00.

This is over and above the debt of the Alumni Association for the Gymnasium.

The Woman's College owes $44,000.00 notwithstanding the fact that the Board of Trustees and the President recently contributed quite a number of thousands of dollars to cover the deficit in operating expenses of the present session.

Blue Mountain owes more than $30,000.00.

We will omit the Clarke College debt of $50,000.00 since there is a probability of paying this by the sale of the property to the Orphanage.

But just to think of the awful tragedy of having to sell a Baptist College in a territory where Baptists are as thick as in any part of the world all because the Baptists of Mississippi will not contribute enough money to finance it. And yet our dear good editor writes: "Why not set up an Ebenezer and go on to further victories".

Can we claim a "victory" (a) when we have raised in a debt paying campaign less than half of the amount actually needed and (b) when it is necessary to sell a College for debt?

In round numbers our three Colleges owe $200,000.00.

These large figures do not include the $59,000.00 which is the direct obligation of the Education Commission.

Neither do they include what the Convention promised the Colleges on current support, nor do they include any bonded indebtedness for endowment.

Now where can we hope for the money to come from to pay this large sum? Certainly not from the Cooperative Program. There will not be enough coming to Christian Education from the Cooperative Program to pay maturing bonds and interest this year.

Does some one say the Colleges can pay these debts from operating profits? Reply: If debts could be paid by profits in operating why have they not been paid already or at least greatly reduced?

Does another say that operating expenses can be reduced to the point where a profit can be shown? Reply: The Education Commission has begged all along that this be done, but it has not been done and why can we hope that the future will differ from the past?

Besides if operating expenses are reduced below a certain standard the membership in the Southern Association of Colleges will be forfeited. We must not overlook the fact that if membership in the Southern Association of Colleges is retained we must spend a certain amount of money in operating whether absolutely necessary or not. This is a price we have to pay for operating Standard Colleges.

Do others say we can put on a campaign and pay off this large sum? Reply: This has been tried and it did not succeed.

The failure does not justify the hope that a second campaign will be more successful than the first.

Besides there are at least two objections to campaigns.

First: Our people are rebelling at them.

Second: They hurt the Cooperative Program and what hurts the Cooperative Program hurts every cause fostered by Southern Baptists.

It sounds nice to talk about what 200,000 white Baptists can do. Certainly they can do much larger things than they are now doing but will they do it is the question?

In the face of their failure to pay debts when given the opportunity, and urged to do so, are we justified in increasing our debts?

Our good editor calls attention to the fact that our interest account grows less as we retire bonds. He has evidently overlooked the fact that the friends of Blue Mountain College are paying the interest on the last issue of bonds and will continue to do so until Mississippi College bonds are all retired.

When that is done the denomination will begin to pay the annual interest now being paid by the friends of Blue Mountain College.

So in reality we will have to pay as much interest after Mississippi College bonds are retired as we are now paying.

Again our good editor seems to find comfort in the fact that Baptists of other states owe more than Mississippi Baptists do. I confess I can not share his comfort in this.

So far as I know their campaigns to pay debts on their Colleges have resulted just as ours did but to me there is more discouragement than encouragement in their failure. Instead of its justifying us in borrowing more money, we should profit by their experience and keep as near out of debt as possible.

Yes I confess I do not feel good over our College finances.

It may be that I am taking the situation more to heart and feeling more anxiety than I would if I were not a member of the Education Commission.

To be charged in the smallest degree with the responsibility of administering the financial affairs of our beloved denomination, in any capacity, fills me with anxiety and great concern.

—J. W. Lee.

———BR———

MORE ABOUT DENOMINATIONAL EDUCATION

—o—

It will be necessary because of the nature of this article to confine the remarks to one of our colleges instead of discussing our educational work in general. Because I mentioned Mississippi College in a former article and because I am more familiar with its activities I shall use it as an illustration in this article. There are some questions and some discussions in this article that I believe will be helpful for us to think about.

The question arises in my mind as to why we call Mississippi College a Christian College? Is it because it is largely supported by the Baptists of Mississippi? Surely we cannot call it Christian on this ground any more than we can call a boy a Christian because his bills are paid by Christian parents. Do we call it Christian because of the subject matter taught? Only a glance at the 1928-29 Bulletin will forever banish such an idea. Mississippi College offers a total number of 531 semester hours of work. Of this number 44 semester hours are offered in Christianity and 487 in other subjects. In other words Mississippi College offers more than eleven times as many semester hours of work in other subjects as it does in Christianity. If the subject matter taught is the basis for our naming it "Christian" we ought to change the name immediately. It is interesting to note that in the departments of Biology, English, Latin and Modern Languages more semester hours of work are offered than in Christianity. We could more justly name it for either of the above departments.

If we look at the requirements for graduation we are still more astounded. On page 46 of the above mentioned Bulletin, the requirements for a B.A. degree are given as 126 semester hours. On page 47 of the same Bulletin the required number of semester hours in Christianity are 6. The ratio of Christianity requirements to the entire graduation requirements is 1 to 21. We see no possible argument here for calling Mississippi College Christian.

The first line on page 21 of this Bulletin under the heading of "Design", reads as follows: "This is not a theological school, though a great many preachers at home and abroad have been educated here". From the first clause of this statement we would be both fair and accurate in deducing that it is not the prime purpose of Mississippi College to teach students about the nature and will of God. About the middle of the same page we find the real purpose of the college stated as follows: "The purpose of the college is to make men—intelligent men, strong men, men who can think and express their thoughts." Would we be unfair to state the prime purpose of Mississippi College is to train the mind and bodies of men? It seems to me that any reasonable person should be in favor of the development of the mind and body, but the question that I am raising is, is it correct to call Mississippi College a "Christian" college when it is neither the design nor purpose? Any man who reads carefully page 21 of this Bulletin will be seriously impressed with these two thoughts. First, The education of the ministry is secondary to the other work. Second, The writer of this page was apologizing for the appearance of Christianity on the course of study. Read it if you doubt what I say. It seems to me that when we narrow it down to the last analysis, that we are in the education business for the same purpose that the State is.

I want to make a public confession and retraction. Until recently I had labored under the impression, that at least in design and purpose, Mississippi College was a Christian college and my criticism in previous articles in the Record was based upon this assumption. I took for granted that if Mississippi Baptists were supporting it that surely it was for Christ. When I mentioned in a previous article that hazing was practiced at Mississippi College (I have a signed statement by a student of Mississippi College, to which I can secure an affidavit, that he has known as many as 200 lashes to be administered to one student in one night) I was objecting to hazing on the ground that Mississippi College was a Christian college and that this was not the spirit of Christ. Now since I have learned that the purpose of the college is to train the mind and muscles, I can readily see how 200 lashes would quicken the mental operation of the consumer and exercise the muscles of the distributor.

In the same article I objected to the lax discipline, in allowing the students to leave the campus at will. I understand that the sole requirement is that they be back for classes. Again I was objecting because I believe that a Christian should have a certain amount of discipline for the best development. I was jumping back a few years to my college days and wondering what I might have done under the conditions as they now prevail. Then too, I have many good friends in the student body and I was concerned about them. Most parents, who are doing their best for their boys, place some restraint about their wanderings while at home and I presumed that the college would carry out these ideals. I realize now that I was wrong. I was still believing that it was a Christian college. I see now how they get development from their diversion of standing on the corner at Clinton and hailing cars. They learn to "express their thoughts" to the driver as he passes and then they develop into "strong men" by chasing him until he stops. I have no word of censure for any student at Mississippi College. They are doing the same things that we would do if we were in their places.

I do not believe that our Denominational Education is entirely bad. Many good things could be said about each of our colleges. I do seriously question the wisdom of Mississippi Baptists backing with the Lord's money an institution that has as its purpose and design that of Mississippi College. It is hard for me to believe that it is right to continue to increase the percentage to education and reduce the percentage to missions when the purpose of the two are so opposite. I say this in view of the fact that each of these receives its support from money that the Baptists of Mississippi give for the carrying on of the Lord's work. Now if those who give through the Co-Operative Program care to have it used this way it is their own business. But again the question rises in my mind what could Mississippi Baptists lose if the purpose of Mississippi College was changed to read, "The pur-

pose of this college is to train men to take Christ as their standard in thought, in motive, and in deed". I do not see how we could lose by changing the purpose to read in this manner. I do see how it would influence the entire college life. Whatever Christ did had as its underlying motive, "That the Father might be glorified in the Son". Surely the purpose of our service has not changed.

If each of our colleges will come out in the Record and answer each of the discussions mentioned below in the affirmative and back it up with visible results I will "put up" and "shut up".

First, The members of our Faculty make a concerted move to lead every lost student, that attends this college, to Christ and also talk to those personally about their Christian life who are indifferent.

Second, The members of our Faculty visit frequently and regularly the rooms of our students both for the purpose of inspection and to promote a wholesome fellowship between the student body and faculty.

Third, We keep in intimate contact with the student life and do our best to remove any practices in the college life that would cause us to be called in question as followers of Christ.

Fourth, We play fair with the Baptists of Mississippi, and the Co-operative Program through which we receive a part of our support, by planning such public and class programs as will keep before the minds both of the faculty and student body our whole mission program.

Fifth, We are making a sincere and concerted move to see that the principles of Christ permeate every phase of our college activities.

It does not seem to me that these are unreasonable requests. Let us hope that each will be able to say even more than this.

Sincerely,

—B. W. Walker, Pastor,
Shaw Baptist Church.

BR

(*Continued from page* 2)

to our universities and colleges, but now it seems that he is planning to invest a hundred million or more in special schools for the training of the young, which he means to establish in various parts of the land. As in the past so in the future Mr. Ford will act independently, and he means to go his own way in choosing the localities for these schools, and the methods by which they are to be managed. He thinks that great mistakes have been made along this line, and that some radical changes will be incorporated in his schools. He is not appealing to the public for advice, or even for approval and cooperation, but evidently he means to study carefully the situation, and then do what he thinks is best. I consider this a very important moment in the life and work of Mr. Ford, and he greatly needs Divine guidance, whether he realizes it or not.

By prayer we can reach him and help him in shaping his plans, and in doing his work. Mr. Ford is a very unusual man, and has been able to do unusual and very useful things for his generation. But I consider this the most important matter to which he has yet turned his attention. It may be that God has given him his great wealth for this moment, and for this special work. Of course God is deeply concerned concerning the outcome. Through the prayer of faith we may help God in making the best possible use of Mr. Ford. "The effectual fervent prayer of a righteous man availeth much". James V:16. Such a prayer is a mighty power in the hands of God, which he can use in the accomplishment of his purposes. By way of the throne of God we may influence Mr. Ford in the investment of these millions, and in the shaping and the management of these schools. Who could have dreamed in 1830 that in 1930 one man would dedicate more for the establishment of training school for the young than the combined wealth of the universities and colleges and all the schools of the land at that time! Surely God's hand is in this movement, and He needs, and will welcome the prayerful cooperation of His people.

—John H. Eager.

New York City,
Park Ave. 1230.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

What Should be Included in a Church Budget

(Continued from last week)

I. THAT EACH INDIVIDUAL SHOULD NOT GIVE HIS TITHE DIRECTLY AND PERSONALLY TO THE VARIOUS OBJECTS OF CHARITY AND TO THE VARIOUS INTERESTS AND AGENTS OF THE KINGDOM IS EVIDENT FROM THE FOLLOWING FACTS:

(1) **Such a Plan Would Minimize the Various Interests and Agents of the Kingdom, and Exalt the Individuals.**

(2) **Such A Plan Would In No Sense Assure the Various Interests and Agents of the Kingdom of Adequate Support.**

(3) **Such a Plan Would Result in the Enlistment of Only a Small Per Cent of the Members in the Support of the Kingdom.**

(4) **Such a Plan is Contrary to the Principles of Stewardship and Would Therefore Make it Practically Impossible for the Churches to Teach and Train-up a Generation of Faithful Stewards.**

(For a discussion of the above, see last week's issue.)

(5) **Such a Plan Would Destroy the Unity of the Kingdom and Cause a Large Per cent of the People to Lose Sight of God's Kingdom Program.**

If each individual should be taught to divide his tithe and give it personally, many of them would be led to think of certain interests and agents of the Kingdom in the light of their particular importance and needs instead of in the light of their relative importance and needs. In other words, they would be led to think of the various institutions, boards, interests and agents of the Kingdom as so many unrelated interests and agents instead of being led to think of God's Kingdom Program as a unit. Such a plan, therefore, would destroy the unity of the Kingdom and thus cause the people to lose sight of God's Kingdom program.

"To preserve the unity of the Kingdom is a very essential thing in church finances, for on it rests denominational unity, cooperation and Kingdom activity. Because the Kingdom of God is one realm we are one citizenship with a common Kingdom administration. The churches are not the Kingdom, but they are Kingdom agents belonging to one universal administration. This gives to them one common task, and makes it not only possible but obligatory on them to put on a common or cooperative program.

"In church finance we should keep ever in mind the fact that while there are many Kingdom interests, agencies, institutions and operations, yet all of these are only parts of one great enterprise. The New Testament is very clear on this point (I Cor. 12:4-6) .... We finance the Kingdom. All denominational agencies, interests, boards and institutions taken together constitute one Kingdom enterprise. Let us not be switched off the main line by institutionalism, on the one hand, nor, on the other, have our financial program broken up by independent, individual appeals. We must maintain the one living appeal of the Kingdom. Every local church should provide in its financial program for the support of the whole Kingdom. This is the New Testament method." (J. B. Lawrence in Stewardship Applied in Church Finance.)

(6) **Such a Plan is Out of Harmony With the Bible Plan of Financing the Kingdom.**

While in the land of Canaan the Israelites were required to give three tithes. The first tithe was holy unto the Lord. They were required to bring all of it to the house of God where it was dedicated and used for the support of the Levites (Num. 18:21-24). All of the second tithe was likewise brought to the house of God and was eaten by those who tithed it together with their families, their servants and the Levites within their gates (Deut. 12:6-14; 14:24-26). The third tithe was not brought to the House of God, but all of it was given directly and personally to the poor, the orphans, the widows and the Levites within their gates (Deut. 14:28-29; 26:12-14). The Israelites were not permitted to give any part of their first tithe personally to anyone.

There are several references to individuals who gave alms, gifts and free-will offerings to people and to special objects directly and personally, but there is not, so far as we have been able to find, in either the Old or the New Testament a single reference to an individual who gave any part of his tithe personally to anyone save to some priest or to Jesus. Therefore, those who give their tithe directly and personally to the various objects of charity and to the various phases of the Master's work do that for which they do not have Scriptural authority either by way of precept or example.

(7) **Such a Plan Has Been Tried and Found Wanting.**

For the past several years the members of our churches have been taught to tithe, but, with few exceptions, they have not been taught to bring their tithe into the churches and let the churches divide it and use it for the progress of the Kingdom. They have, on the contrary, been taught to divide their tithe and give, at least a part of it, directly and personally to the various objects of charity and to the various interests and agents of the Kingdom.

As a result of such teaching a large per cent of the members today realize that they ought to tithe, but only a small per cent of them are willing to bring all of their tithe into the churches and let them use it for the progress of the Kingdom.

Most of those who give a tenth of their increase either designate it or give it directly and personally to the various objects in which they are interested. Many of them count as a part of their tithe everything they give, whether it be to a beggar, to charity, to the Salvation Army, to the Anti-saloon League or to some other particular object or institution. A few charge to their tithe account all they pay out for religious books, papers and periodicals. Some send their children to Christian Colleges and charge all the expenses to their tithe account and claim by doing so to be using it for Christian Education.

Because of such practices the churches are unable to meet their obligations and consequently every phase of the Master's work at home and abroad is suffering. Such practices, however, have grown out of the plan mentioned above, namely: the plan which leads each individual to divide his tithe and give it personally and directly to the various objects of charity and to the various interests and agents of the Kingdom.

(To be continued next week)

BR

If you expect to be a messenger to the Southern Baptist Convention in New Orleans May 14-17, have your church elect you as a messenger and write to Dr. R. B. Gunter in Jackson for a credential card and for a certificate entitling you to a reduced rate on the railroad.

BR

Two revival meetings are in progress in Jackson at this writing. Pastor J. P. Harrington reports good work being done at Parkway Church where brother J. E. Byrd is assisting; and Pastor D. A. McCall reports eight additions to Griffith Memorial Church at the first service of the meeting in which Rev. Wayne Alliston is preaching and Mr. W. G. Mize is leading the singing.

Mississippi Woman's Missionary Union

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MRS. J. N. MILLER, Wiggins, 5th District
MRS. J. A. TAYLOR, Brookhaven, 6th District

Please keep this issue of The Baptist Record. You will note that we are giving the new Districts as now arranged; also the State Chairmen, with their Young Peoples' Counselors, who now are members of the State Executive Board; and in addition the names of each Associational Superintendent.

You will note that some associations have no Superintendents. Will you who live in these associations not help us out by seeing that this need is supplied?

District Meetings

An effort is being made to have our eight District Meetings all come the last week in May. This seems the best time; and if we can plan for two to come at the same time—one in the northern and one in the southern portion of the State—we shall make every effort to aid from the office and to secure a missionary for each Meeting. More of this later on.

The Eight W. M. U. Districts

(Arranged according to Associations and counties)

DISTRICT I—CHAIRMAN, Miss Una Montgomery, Pickens, Miss.; Y. P. L., Mrs. L. R. Williams, Jackson, Miss. **Copiah**, Supt. Mrs. Hal Ellis, Hazlehurst; **Hinds Warren**, Supt. Mrs. J. P. Harrington, Parkway; **Holmes**, Supt. Miss Una Montgomery, Pickens; **Rankin**, Supt. Mrs. Charlie Mansel, Camden; **Rankin**, Supt. Mrs. B. A. McCullough, Florence; **Simpson**, Supt. Mrs. E. C. Butler, Magee; **Yazoo**, Supt. Mrs. D. I. Young, Eden.

DISTRICT II—CHAIRMAN, Mrs. M. F. Doughty, Shaw, Miss. Y. P. L. Mrs. R. A. Eddleman, Lula, Miss. **Bolivar**, Supt. Mrs. Guy Waldrop, Merigold; **Deer Creek**—Humphreys, Washington, Sharkey, Isaquena—Supt. Mrs. J. F. Scull, Hollandale; **Leflore**, Supt. Mrs. W. W. Bettis, Sidon; **Riverside**—Quitman, Tunica, Coahoma—Supt. Mrs. R. A. Eddleman, Lula; **Sunflower**, Supt. Mrs. R. T. Strickland, Drew.

DISTRICT III—CHAIRMAN, Mrs. A. L. Fitzgerald, Crenshaw, Miss. Y. P. L., Mrs. R. L. Vandiver, Grenada. **Coldwater**—Desoto, Supt. Mrs. J. W. Cooper, Hernando; **Calhoun**, Supt. Mrs. Jennie Hamilton, Derma; **Grenada**, Supt. Mrs. W. G. Tabb, Leflore; **Lafayette**, Supt. Mrs. H. G. Hathorn, University; **Marshall**, Supt. Mrs. W. C. Sandusky, Holly Springs; **Panola**, Supt. Mrs. A. L. Fitzgerald, Crenshaw; **Tate**———; **Tallahatchie**, Supt. Mrs. Ned Rice, Charleston; **Yalobusha**, Supt. Mrs. W. H. Ballard, Coffeeville.

DISTRICT IV—CHAIRMAN, Mrs. J. W. Brown, Tupelo. Y. P. L., Mrs. J. N. Berry, Tupelo. **Alcorn**, Supt. Mrs. A. E. Ray, Rienzi; **Chickasaw**, Supt. Mrs. J. H. Terry, Okolona; **Itawamba**, Supt. Mrs. A. T. Cleveland, Fulton; **Lee**, Supt. Mrs. I. E. Roberts, Nettleton; **Monroe**, Supt. Mrs. C. B. Wood, Amory; **Pontotoc**, Supt. Mrs. J. M. Owen, Ecru; **Prentiss**, Supt. Mrs. H. R. Spight Booneville; **Tippah**—Benton, Tippah, Supt. Miss Margaret Buchanan, Blue Mountain; **Tishomingo**, Supt. Mrs. Mary S. Palmer, Iuka; **Union**, Supt. Mrs. F. Z. Huffstatler, Myrtle.

DISTRICT V—CHAIRMAN, Mrs. Isham Evans, Shuqulak. Y. P. L., Mrs. Jack Seitz, West Point. **Carroll**, Supt. Mrs. Robt. Gray, Carrollton; **Clay**, Supt. Mrs. W. H. Vanlandingham, West Point; **Choctaw**, Supt. Mrs. M. M. Ridgway, Stewart, R-3; **Kosciusko**—Attala, Supt. Miss Alice Brown, Kosciusko; **Lowndes**, Supt. Mrs. John Stallings, Columbus; **Noxubee**, Supt. Mrs. Isham Evans, Shuqulak; **Oktibbeha**, Supt. Mrs. R. L. Carpenter, Crawford; **Winston or Louisville**, Supt. Mrs. Ira Kirkpatrick, Noxapater; **Zion**—Webster, Supt. Mrs. J. L. Taylor, Eupora.

DISTRICT VI—CHAIRMAN, Mrs. H. F. Broach, Meridian. Y. P. L., Mrs. W. D. Cook, Forest. **Clarke**, Supt. Mrs. J. K. Kirkland, Quitman; **Jasper**, Supt. Mrs. W. O. Carter, Bay Springs; **Kemper, Supt.** .....; **Leake**, Supt. Mrs. J. J. Paschal, Walnut Grove; **Lauderdale**, Supt. Mrs. Ernest Brookshire, Meridian; **Neshoba**, Supt. Mrs. J. P. Foster, Philadelphia; **Newton**, Supt. Mrs. G. O. Parker, Union; **Smith**, Supt. .....; **Scott**, Supt. Mrs. O. Austin, Harperville.

DISTRICT VII—CHAIRMAN, Mrs. J. H. Mathews, Gulfport. Y. P. L., Mrs. Ethel Ferrell, Laurel. **Covington**, Supt. Mrs. A. F. Byrd, Mt. Olive; **George**, Supt. Mrs. A. K. McMullan, Lucedale; **Greene**, Supt. Mrs. W. C. Churchwell, Leaksville; **Hancock**, Supt. Mrs. Ruth Day Bryant, Bay St. Louis; **Harrison**, Supt. Mrs. C. I. Roberts, Nettleton; **Jones**, Supt. Mrs. Otis Boyd, 1st Ave., Laurel; **Jackson**, Supt. Mrs. R. C. Ely, Moss Point. Lebanon—Lamar, **Forrest**, Stone, Supt. Mrs. D. C. Ware, Concord St., Hattiesburg; **Pearl River**, Supt. Mrs. J. P. Culpepper, Poplarville; **Perry**, Supt. Mrs. David Thoms, Richton; **Wayne**, Supt. Mrs. Geo. W. Powe, Buckatunna.

DISTRICT VIII—CHAIRMAN, Mrs. I. L. Toler, Gloster. Y. P. L., Mrs. S. A. Williams, Osyka. **Franklin**—Adams, Franklin, Supt. .....; **Jefferson Davis**, Supt. Miss Estha Sinclair, Bassfield; **Lawrence**, Supt. Mrs. Joe West, Brookhaven; **Marion**, Supt. Mrs. L. A. Newsome, Goss; **Mississippi**—Amite, Wilkinson, Supt. Mrs. W. R. McGehee, Gloster; **Pike**, Supt. Mrs. Harry L. Carter, McComb; **Union**—Claiborne, Jefferson, Supt. Mrs. J. M. Oliver, Fayette; **Walthall**, Supt. Mrs. J. C. Rimes, Tylertown.

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"A Woman's Chair"

This is the attractive heading Mrs. I. J. VanNess gives her call to the women of Tennessee to remember the Chair the Southern W. M. U. will endow in the Baptist Bible Institute.

We hereby append Mrs. VanNess' article. It will be as appealing to Mississippi women as to those in Tennessee.

We are so happy to announce that, in addition to the sum of $158.12 received as free will offerings at our State Meeting in Tupelo, that Sardis W. M. S. has sent a check for $10.00 and Saltillo another for $2.00. We are very sure we will have our full quota of $200.00 before the Convention. If there are others who did not contribute at the Convention, and still wish a part in this lovely work, send your contribution to this office. * * *

A WOMAN'S CHAIR

(By Frances T. VanNess)

The women of the "upper Southland" have for some years been listening to calls from the "lower Southland" border, appealing calls, worthwhile calls, romantic calls! From the Baptist Bible Institute situated at a port of entry, brought in contact with the needs of the earth, educating to serve and to save those of their own State, of the Home Mission territory and of the many Latin races meeting there.

Housed in a building, designed as a place of restful beauty for the individual family, later serving the artistic needs and culture of a community, still later set apart for the education of the Southern girl, latest of all dedicated to the training of workers in intensive, personal world-reaching evangelizaion! Our own Baptist Bible Institute!

At last the W. M. U. have decided to enter this intriguing institution—not only to enter, but we hope to stay. They plan to place a **chair**—wide, roomy, comfortable, inviting! One to rest the whole weary world. "A Chair of Missions"! Think of it! We are being asked to endow a chair. Wonderful work, ending not with this year, but continuing down the many years. Our money, our influence, continuing long after we are gone, safely tucked away in this "Chair of Missions"!—From Baptist & Reflector.

—BR—

APPLE BLOSSOMS IN THE SNOW

By: Samuel Judson Porter

In merry mood we wheeled along
The mountain roads which wound among
The apple orchards whose fresh bloom
Spread everywhere their sweet perfume.

The day had dawned superbly fair,
But now we faced a chilly air;
Soon nipping winds began to blow
While thick and fast came down the snow.

To spring, which like a fairy queen
Had come decked out in pink and green,
Reluctant winter in his flight
Was tossing back a veil of white.

The snow swirled round like bees in swarm—
I thrust my hand out in the storm
To catch the fickle flakes that flew
But in my warm palm turned to dew;

The other millions eddying round
Dissolved soon as they touched the ground.
So passed the snow, the storm was done,
The landscape smiled to see the sun.

Then as we sped along the way
There came to me the thought that they
Who live where apple-blossoms blow
Need have no dread of blighting snow,

While those whose hands and hearts are warm
Most bravely meet the outside storm.
It may not always work like law—
I simply tell you what I saw:

Snow flakes that fell on apple-blossoms
Soon turned to diamonds in their bosoms
Reflecting like bright upturned eyes,
The beauty of the bending skies.

Washington, D. C.

—BR—

"Who Moved The Stone?" is a book just from the press of The Century Pub. Co. and will sell for $2.50. We have had pleasure in reading it as a new setting forth of reasons for believing in the resurrection of Jesus. The treatment is peculiar and fascinating for the reason that the book is the result of personal experiences of the author. He was apparently brought up in the Church of England, but early became skeptical as to the resurrection. He studied the whole matter out for himself, and not with the purpose of convincing others. So that the book is in a way a record of one's own spiritual experiences. The whole narrative of the gospels is reviewed as it relates to the last days of Jesus and the witnesses to his resurrection. It is vivid because it is personal. The facts convinced him and they will convince others. The only fault we find with the book is the confusion that is in the mind of the author as to the young man sitting in the vacant tomb of Jesus. This seems an unnecessary and weak discursion from the main purpose of the book.

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Who's Who

In a recent edition of the Eupora Progress there appeared an article under the head, "Who's Who in Mathiston," well written by Mrs. J. E. Booth, about one of the good men of Mathiston, Rev. C. H. Dobbs. It is a true and worthy tribute of one of our best men so I am quoting from the article for this department:

"'Way back in July '64, during the Civil War, Capt. C. M. Dobbs, of Co. E., 31st Miss., was wounded in battle at Peachtree Creek, near Atlanta, Ga., then again at Nashville, Tenn., in Nov., finally dying at Franklin, Tenn., leaving a widow, five children, a mustang pony and a small farm near Mt. Pisgah, on Bywy in Choctaw County. Charlie was next to the youngest of these children.

"Charlie H. Dobbs was born January 7, 1860. Growing up in Reconstruction days was not an easy task for a boy with a widowed mother. He had to help make a living, for folks were not able to help each other very much. He says that he can remember going half mile to borrow a piece of fire while a child. They had no matches. At this time there were no roads except the Natchez Trail, over which some of the Northern Army marched, but not molesting the Bywy settlement. Charlie swam Bywy many times on horseback, for there were no bridges.

"He hauled cotton 40 miles in an ox wagon to a gin. Of course there were not many educational advantages to be had, but there have been some very great men in history who were self-educated. He got what schooling was to be had at this time and studied hard at home so that when he became a young man he taught school for several years in different places in Choctaw County. Fifty years ago, at the age of 20, he joined Mt. Pisgah Baptist Church and was baptized by Rev. Joel Wilson. In 1892 he was ordained to preach, serving country churches for a number of years in Choctaw County, finally having to give it up on account of ill health.

In 1888 he married Miss Mattie Mathis. To this union was born four children: Dr. Solon Dobbs, of Calhoun City; Dr. Cary Dobbs, Science teacher, Cleveland; Mrs. Marie Jones, Asheville, N. C., and Carrollton Dobbs, Birmingham. His wife having died, he married again in 1907 to Mrs. Annie Ward. Twice in his life he has had everything destroyed by storms: once in 1884 on Bywy and again in Mathiston, 1906.

On the first day of April, 1903, Bro. C. H. Dobbs introduced the R. F. D. Service in this part of the State. Bro. Dobbs lacked three months carrying mail on route one from Mathiston, 36 years. He is now on the retired list R. L. C.'s, the only one in this part of the State.

"Bro. Dobbs has been a member and leader of the Baptist church here since 1903. He is another one of our faithful members whose presence is very sadly missed when he is away. Something is felt lacking if Bro. Dobbs is not there. He taught the men's Bible class for 26 years, and is now assistant superintendent. He says that he is proud of the program of church work in Mathiston. When he came here they had a Sunday School, but nobody seemingly went, and only drunkenness, whiskey and dancing could be found. Now we have a new church building, and one of the liveliest churches in the county. When we became a Standard S. S. some years ago, we were one of the nineteen of the State at that time. Bro. Dobbs says it is one of the most marvelous things he has ever seen and is prouder to be connected with its growth than anything he knows of, and we are glad to have the privilege of having such a consecrated man among us still, for to Bro. Charlie Dobbs, Mathiston Baptist Church owes more than anyone else for her growth."

I was this good man's pastor for eight years and I know that he deserves every good word that this good lady has said of him and more. He is one of the truest, best men I have known. Blessings and many years to him yet.

—o—

Notes and Comments

Died—Brother Frank Boyle, member of Oakland Baptist Church in Yalobusha County, April 15th. He was 24 years old and unmarried. He is survived by his father and mother, five brothers and two sisters. He was a good, moral boy. He was buried at New Hope, the writer conducting the services.

—o—

The revival in First Baptist Church, Grenada, in which Dr. John L. Hill, of the Sunday School Board, Nashville, did the preaching and Bro. Farr did the leading of song, closed last week. It was a splendid success, so reported.

—o—

Next Monday, April 28th, at 10:00 a. m., the Baptist Pastors' Bible Study Assembly will meet with Central Baptist Church, Grenada. The book of Galatians will be studied. Come over and be with us.

—o—

Perhaps the fate of Clarke Memorial College will be settled before this goes into print, but I am still fighting for the continuation of that college. If it lived and built three splendid buildings with scarcely no backing, surely it can carry on now with the backing of the whole denomination of the State. To give it up will be to sound a retreat and I fear the effects of the act on the morale of our people. I fear that we leaders and preachers are more panicky and faithless than the masses of the Baptists. Whining and fearful speaking of failure by the leaders is destroying the effectiveness of our people and we are headed for bankruptcy unless we take a new grip on God with a faith that believes that we can. I believe in God and the Baptists.

—o—

If it can be properly safeguarded, I am heartily in favor of Mr. B. B. Jones' proposition to raise $8,000,000.00 for the colleges of Mississippi. There are more than 5,000,000 members of all the denominations in the State that are mentioned as beneficiaries of this fund, and if the proper preparation and effort are made it can be raised. With the help and influence of such a man as Mr. Jones I am sure the money will come. We have it and all that Christians need to get them to give it is to inform them and then urge them. "Pray your troubles away." I fear we are weak in prayer; that is, we are not praying enough. We depend too largely on organization and the urge of mere duty. These alone will not succeed in God's work. We must have the Spirit with us, and to have him we must depend on Him and ask His help. "We are well able," if we go in the name and strength of the Lord.

———BR———

"THE BLUNDER OF ADULTISM"

By H. H. Smith

—o—

The church must ever keep before it the importance of caring for the children. The strongest Christian characters are usually those who have been Christians from their earliest youth. And we must not overlook the fact that the work of the Holy Spirit is not confined to adults. Very early in life many young children are drawn to God and experience the saving grace of Christ. The age at conversion of the following prominent preachers is significant: Adam Clarke, 4; Jonathan Edwards, 7; Dr. Isaac Watts, 9; Matthew Henry, 11; Robert Hall, 12; Francis Asbury, 13; and John Wesley was admitted to the communion table by his father, who was a clergyman, at the age of eight. The average age at which a distinct work of grace seems to have been wrought in these children who became eminent preachers is slightly less than ten. The statement has been made that 92% of all persons converted before the age of fifteen hold out faithful.

Those preachers and churches that neglect the children in their efforts to reach the adults should read the lecture on "The Ministry of Conservation", in Bishop McDowell's Yale Lectures on Preaching. He says:

"Our churches are organized as adult bodies, with incidental reference to children. 'The great blunder of our churches is the blunder of adultism.' Our church services and creedal statements are made for adults, people of maturity. Our sermons are for 'grown-ups,' with occasional 'little sermons' for children. The average sermon to children, preached by a man who does not like to do it and thinks he must, may be described in the language of the honest Scotchwoman's verdict of her own photograph: 'It's a sad sight.' Men are afraid to get the reputation of being children's preachers. They are even careful not to seem to be getting or keeping children in large numbers in their church. They would rather have their churches known as the church of the automobiles than the church of the baby carriages. They will report their accessions after a revival or a retreat or at the end of the year, adding with evident pride the words, 'Mostly adults.' Adults are already somebody. They belong in Nicodemus's class. He and they have to be born again, made all over from above before they could even see the kingdom of God. That is the kind of somebodies they are. Of course they may add considerably to the social standing or financial strength of the church, and that is very important. Children enrolled are in a different class. They are not yet somebody. They may be children of prominent people and worthwhile on that account, but it will be a long time before they add anything to the strength or standing of the church. Of course that other Minister said, 'Of such is the kingdom of heaven.' He did not tell them what he told Nicodemus, the adult. And a child does add incalculably to the wealth and social standing of a church as it does to a family."

Since these words were spoken by Bishop McDowell, a dozen years ago, greater emphasis has been placed upon the importance of the religious training of the young, but his message is still needed in many churches.

Ashland, Va.

———BR———

JUST KEEP ON TRUSTING GOD

—o—

A Christian has no right to be distracted, to grow hysterical or to fear the unborn future. God is on the throne and is keeping watch over his own. The Apostle Paul had longed to go to Rome, for Rome was the center of the civilized world, and from it the gospel could be sent to the earth's remotest bounds. Now he is in Rome, but in a prison rather than in a place of eminence. The world is lying in death. Millions are dying without the knowledge of Christ. Paul's efforts are circumscribed. Paul's hands are tied. The average man would have been plunged into midnight gloom, but this man did not know the meaning of harassing anxiety. Let the Christians of our day therefore hear him as he says: "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Ex.

———BR———

Rupert: "Darling, in the moonlight your teeth are like pearls."

Marjorie: "Oh, indeed! And when were you in the moonlight with Pearl?"

The Sunday School Department

SUNDAY SCHOOL LESSON
April 27, 1930
Giving Up All for the Kingdom,
(Matt. 19:1-29)

Golden Text—Lay up for yourselves treasures in heaven, (Matt. 6:20).

(From Points for Emphasis by H. C. Moore.)

—o—

1. **The Peril of Riches** is exhibited in the rich young man. Note: (1) His eager inquiry. He was rich, exemplary and popular. He was a religious trustee and teacher. But he wanted eternal life; he felt that he must do some good thing to secure it; and he realized that Jesus could tell him what to do. (2) Hear the Scriptural answer. Calling God alone good, Jesus answered the ruler from his own standpoint, that of well-doing in order to salvation. But he who keeps the commandments must repent and believe and consecrate, for works alone can never save. (3) Mark the unsatisfied yearning. Which of the commandments must be kept? Jesus takes the second table of the Decalogue, the duties to man; has the enquirer kept them He declares that in all his life there was not to his knowledge a malicious breaking of any of these mandates; he had been a careful observer of the whole law. Still there was something lacking. (4) Now comes the imperative demand. He was an honest seeker, near the Kingdom. He was able to stand the test of manward duty. But he was at fault as to the very first commandment. Jesus saw enthroned in him not God, but Mammon. Shatter this idol and there would be a perfect life. He did not equivocate or hesitate: "Sell —give—have—come—follow!" Everything we have must be at the disposal of our Lord; else we are none of his. (5) See the sorrowful departure. The blade of truth struck into the young man's soul, and there must have been an inner wrestling of good and bad. But finally the love of money triumphed and Mammon was left undisturbed on his throne. The young man turned, sadly indeed but decisively, from his only Saviour.

2. **The Power of God** is exhibited in the disciples of Jesus. When the young man who came so eagerly and went so sorrowfully was gone, Jesus spoke of (1) the hindrance of riches. The tendrils of earth wind about the rich and the strands of their affection become so interwoven with the world that it is harder for them to enter the Kingdom than for a camel to go through a needle's eye. "Who then can be saved?" shouted the startled disciples. They thought that if the rich are shut out, the poor who love the world better than God are open to the same fate, for nearly everybody wants to be rich. In answer, Jesus spoke of (2) the power of God. In his own strength the rich (and all who desire to be) cannot overcome the obstacles in the way of his salvation; these will only give way before the loving grace and sovereign power of God. Finally, Jesus spoke of (3) the reward of sacrifice. When Peter and the other disciples left all to follow Jesus, their sacrifice for his sake and the gospel's meant a gain to them of a hundredfold even in this world and age, despite persecution, and the larger life in the world to come. And in the day of reckoning many who have been first in privilege which they neglected will be last and least in their reward. And the converse of this statement is equally true.

—BR—

SOUTHWEST MISSISSIPPI BAPTIST PREACHERS' CONFERENCE

—o—

The Southwest Mississippi Baptist Preachers' Conference met in the parlor of the First Baptist Church of McComb, on Monday, April 14th. There were some eighteen brethren in attendance upon this meeting. They came from points so far away as Natchez, Brookhaven, Tylertown, and Natalbany, Louisiana. The meeting was in charge of the president, Pastor Green of Magnolia. The morning session consisted of reports from the field by the brethren in attendance and hour given to the discussion of the place of the Home Mission Board in our denominational scheme led by Pastor W. A. Sullivan of Natchez. The pastor had taken the trouble to write letters to leaders in our denominational affairs located at distances of more than a thousand miles apart to ascertain what they thought as to the sphere of usefulness of the Home Mission Board. Brother Sullivan simply read the letters he had received in reply to his. The reading of these letters almost without comment had the effect of deepening the loyalty of all who heard them to the work of the Home Mission Board. There was some discussion of the matter after the pastor had resumed his seat.

The afternoon session was devoted to addresses of a reminiscent nature by brethren Elisha Gardner and J. H. Lane. Brother Gardner spoke on the subject "Forty Years Labor Among Mine Own People". At the close of his address a motion was carried that he be requested to prepare an article on the Country Church, to be submitted for publication in the magazine, "Church Administration", published in Nashville, Tennessee. Brother Lane in his own inimitable way brought a message out of his ripe experience. These two addresses were feasts of the soul to those who heard them. No men in all our territory are loved by a broaded circle of friends and with a deeper affection than brethren Gardner and Lane.

Reports from those in attendance showed that there had been eighty-four professions of faith and thirty-two people otherwise uniting with the churches as result of their labors. Thus one hundred and sixteen members have been added to the churches of the Lord by the members of this conference reporting during the past month.

—Lawrence Bracey Campbell.

—BR—

PRAYER AND DIVORCE

Ben Cox

—o—

A few days ago I was very glad indeed to read at our Noon Prayer Meeting the following letter from a friend in a Southern state. I hope that all who read this will join us in prayer:

"It has been a year ago since I wrote you requesting you and your faithful members to pray for me. In-laws separated me and my husband. Things had begun to look real bad. A divorce was in sight. He had employed lawyers to get him a divorce, but would give me a chance to get a divorce if I wanted to get one. I trusted in God and prayer. I did not want a divorce.

Saturday night the phone rang at one o'clock and it was my husband calling from New York. It was two o'clock there, and he must have been very upset to call at that hour. He said that he felt rotten for the way he had acted and wanted to know if he had a chance with me. Today I received a letter from him and he said that he loved me and if I would give him another chance his aim in life would be to make me happy. He said that he hated himself and that he was a fool. Three different times he said that he loved me.

Now I am happy and anxiously awaiting the day when we will be together again.

This is not the first time that I have had direct answers to my prayers. You may tell your members at the Noonday Prayer Meeting about this, but I hope you will withhold my name. May God bless all of you. I pray for you all every day."

We are greatly encouraged that many divorces have been broken up or hindered by the prayers of the Noon Meeting, and I am thoroughly convinced that if the question of marriage and divorce were taken more frequently to the prayer meeting, they would not appear so often in the courts.

—BR—

LELAND NOTES

—o—

The people of Leland are greatly delighted with the ministry of Pastor Faulkner. He has just closed a good meeting here, Dr. Lewis A. Henderson of Columbus, Ga., doing the preaching and Joe Canzoneri leading the singing. Eleven persons were received for baptism and two by letter.

I take advantage of this opportunity to say, I have examined Brother Riley's "Stack-Pole Evangelism" and greatly like it. A large per cent of our church members have only an imperfect idea of the basal doctrines of Christianity. A million copies of this little book circulated all over the United States would be a benediction to our people and churches. I wish we had it translated for our Spanish-speaking people. Any person wishing a copy can get it by sending 35 cents to Rev. Geo. W. Riley, Clinton, Miss.

Twenty miles out from Leland north and south, I have two Mexican congregations and preach two Sundays a-month to each congregation, and though they are poor they make a contribution every Sunday for missions, which I send on to Secretary Gunter for the budget. Am supplying them with hymn books, Testaments and other Spanish literature. They seem very appreciative.

With becoming modesty this writer will allow himself to say that, after working a year on a Spanish Commentary on the Gospel of Luke, he is today on the last pages of the manuscript. The book is to be published by our Spanish Publishing House in El Paso. It will contain 250 to 300 pages and is extensively illustrated. It is designed for Spanish speaking readers among the various evangelical denominations all over the world.

Any person wishing a copy of the book, "Thirty Years in Mexico", can get it by sending $1.25 to Rev. J. G. Chastain, Leland, Miss.



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Baptist Student Union

Carrol Hamilton, Miss. College, President — Guy Hathorn, State Teachers, Treas.
Inez Hardin, Delta State, Co-Pres. — Sybil Brame, Blue Mt., Sec.
Clarence Carlson, Ole Miss V.-Pres
Zana Wilson, M. S. C. W., Editor
Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

A. & M.

To achieve the goal of the largest average attendance of any year in the history of our class, a final drive is being made to greatly enlarge the attendance of students at Sunday School and church. A special treat is being planned by our teacher for Easter Sunday.

The B. S. U. for the past year has been efficiently served and has made great progress under the supervision of the following officers:

Ivan E. Miles, Pres.
W. J. Wallace, V. Pres.
W. P. Gill, Sec.

Plans are being made for a greater Union and a more extensive service for the Master for the coming year under the guidance of the newly elected officers:

W. J. "Bill" Wallace, Pres.
J. R. Barret, V. Pres.
C. L. "Buddy" Smith, Sec.
C. N. Anderson, Treas.

In remembrance of Ivan E. Miles, former President of the Union, the Council has agreed to follow the high ideals set by him, and to express grateful appreciation for his consecrated life and his ever ready willingness to do service for the Kingdom by being of a greater help to his fellow-students. His deeds of kindness and fellowship will ever live in the hearts of his co-workers and friends as a token of his love for the Master.

The following Y. M. C. A. officers were chosen in the student election:

Pres., L. O. Palmer.
V. Pres., C. T. Ames.
Sec., J. H. Dyess.
Treas., J. O. Thompson.

E. G. P.

HONOR ROLL LIST OF THE SUBSCRIBERS TO THE STUDENT BUDGET WHO HAVE PAID UP THEIR PLEDGES IN FULL FROM OCTOBER THROUGH MARCH:

Helen Arrington
Thelma Allen
Myrnis Ammons
Flossie Anderson
Maude Anderson
Ruby Anderson
Mattie D. Allgood
Pauline Bennett
Frances Bennett
Helen Bledsoe
Lorena Bounds
Clara Brashears
Lillie Mae Brantley
Eleanor Bridges
Thelma Browning
Madeline Chandler
Idelle Clement
Maurine Cole
Frances Collins
Verbie Dabbs
Zella Wayne Davis
Katie Lou Daves
Dorothy Dossett
Gladys Eady
Alyce Merle Etheridge
Nina Finley
Benona Gray
Audrey Harrell
Imogene Harrell
Effie Harrell
Jeffie Harrell
Margaret Harris
Frances Hendricks
Alleen Herring
Mary Sue Hickman
Mary Harbour
Carrie Hibler Jones
Gleta Jones
Iris Jordan
Alleen McDill
Artimise McKay
Guinevere McGehee
Bertha McKay
Zelda McManus
Marwedel Madison
Mary Kate Moore
Jessie Miller
Ethel Nuckols
Florence Owings
Lucille Payne
Addie Posey
Katherine Rawls
Wilna Ruth Ray
Lavonne Reeves
Frances Roby
Dixie Smith
Opal Sharp
Annie Rhea Stoddard
Katie Stoker
Jimmie Swindell
Irma Gay Turman
Anita Vaught
Irene Ward
Oma Mae Wilson
Zana Wilson
Mary Lorraine Watts
Gennette Wilson
Julia Wright
Virginia Witte
Elizabeth Young

—o—

OLE MISS BAPTISTS

The Baptist students at the University of Mississippi met Sunday night, March 30, and elected counselors to represent them in the executive management of student work in the Oxford Baptist Church.

The newly elected members convened the following Wednesday night and elected the various officers and representatives to the different fields of work covered by this body.

The officers and representatives are as follows: President, Clarence Carlson; 1st vice-president, Hub Hosey; 2nd vice-president, Elizabeth Cunningham; 3rd vice-president, Jane Beach; secretary, Hazel Miles; treasurer, Ernest Farmer; S. S. representative, Sonny Beard; B. Y. P. U. representative, Don Townsend; extension work, Lewis Owen; freshman sponsor, J. C. Stennett; and publicity manager, J. O. Walton.

It will be noted from the different fields of work covered by this executive council, that its duties are great and deserves high praise and proper support from all those who are interested in religious work on the Ole Miss campus.

—o—

Church services on Sunday night, April 6, were turned over to the installation of the new members of the B. S. U. Council. A program, very appropriately arranged by Mr. Fred Terry, constituted the installation. The program as carried out is as follows:

The members of the Council marched single file from the rear of the church and knelt in front of the pulpit for a moment of silent prayer. A short charge was then given the body as to their duties, as a body, in carrying on the work among the Baptist students at the University. The counselors then marched to the rear of the church, and on this march all lights in the building were turned out, and the charge was given that the members of the church did not know the manner in which the members of Council were conducting themselves, but that the church had faith in them and were trusting to carry on the work. The march continued back to the pulpit and here each member was called to the stand and given a symbol that represented the work to be carried out by such member. As they were called, they grasped a link in a chain that was held on one end by the pastor, representing the church, and on the other by one of the University professors, representing the University, and when each counselors had been called, the chain had been completely linked, binding the church and the University students in their work among one another.

Mr. Fred Terry, student secretary at the University, had charge of the entire program, and as representative of his work, it was put on in the best of manner and very impressive.

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The B. S. U. Council of Blue Mountain College were the guests of honor at a picnic and social given by the Ole Miss Council on Thursday night, April 3. Rev. Lemons, pastor at Blue Mountain, and Miss Yarborough, student secretary, were among those present on this event.

It is always an honor and a pleasure to entertain these young ladies, as often as it is our privilege to have them with us.

—o—

A study course, People Called Baptists, is being conducted by Mr. Terry at Union West. This body was organized through the efforts of the Extension Department of the Ole Miss B. S. U. and interests and activities are being kept up and renewed through work of Mr. Terry.

—o—

Mr. O. O. McIntyre says that the happiest letters received by him are from those people engaged in religious work. Let this be as it may, and we heartily agree with him, that there is a real joy in being engaged in such works. Ole Miss Baptists are having part of this joy.

J. O .Walton.

—BR—

THE BUDE MEETING

—o—

The Bude Baptist Church has just closed one of the best meetings in the history of the church.

Brother C. G. Campbell of St. George, S. C., but a former pastor of the church at Bude, did the preaching in a most satisfactory way. He is a young man, well trained, orthodox, full of energy and enthusiasm. Every message was a strong Bible message, that brought conviction to the hearers.

The meeting resulted in nineteen professions of faith and eleven by letter. Besides the visible results we feel the church has been greatly helped and a new interest and spirit seems to have been developed.

Bro. Campbell has been pastor at Norfield and Bude for about three years, serving from the Bible Institute.

He is a great pastor and preacher, and we feel that some good church in Mississippi should claim him and not allow South Carolina to keep him.

The pastor of the church is greatly encouraged over the outlook at Bude as a result of the meeting, though we have been there only three months.

—W. S. Landrum, Pastor.

—BR—

TWO SEEDS

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.

But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.

I thought about it, hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy little smile!

—Western Recorder.

—BR—

"Bob told me I was the eighth wonder of the world."

"What did you say?"

"I told him not to let me catch him with any of the other seven."

—BR—

The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock", and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent. of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible —the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

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I. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study 17: Luke 13:6-9

1. Was it natural for the owner of the vineyard to expect fruit from this fig-tree?
2. What nation did the fig-tree represent, when Jesus told this story?
3. What had God done for the Jews?
4. Has God placed us in such circumstances as to bring forth fruit? Does He look for much or little from us?
5. What will happen to people who have been greatly blessed, and yet do little or nothing in God's Kingdom? John 15:2,6; Matt. 7:19.
6. If this does not happen at once, does that mean that God will not carry out his sentence, in His own time and way? Ecclesiastes 8:2; 2 Peter 3:3-10; Prov. 29:1.

—o—

My dear Children:

I am giving you below a letter from Dr. Bristow, Superintendent of the Southern Baptist Hospital in New Orleans, with regard to our little friend, Alvin Pennington, who was so long at this Hospital. I know you will rejoice that Alvin can now walk, and that he can now see, tho' not as you can. Is it not fine that a hospital can do such a thing as this? You will notice that people have been so kind to Alvin that he does not now need anything. I want you to observe, too, that Dr. Bristow says that they always have these afflicted little ones, like Alvin, tho' perhaps with different troubles, with them, and that it will be well if we can send gifts for such children. That is certainly worth thinking of, by us all, and I am grateful for the suggestion. I am taking care of the money, not so very much, that is coming in, and very soon, we must decide what cause we will study and give to hereafter. Let me hear from you about it. As you know, I sent $10.00 to our Orphans in Jackson last week, and am printing Mr. Thompson's note about it.

With love,

Mrs. Lipsey.

—o—

Southern Baptist Hospital,
New Orleans,
April 12, 1930.

Mrs. P. I. Lipsey,
Clinton, Miss.

My dear Mrs. Lipsey:

Mr. N. T. Tull, Business Manager of the Baptist Bible Institute, sent me your leter asking information respecting Alvin Pennington, the little crippled, blind boy who spent so long a time in this Hospital. This boy is now in the Seventh Street Protestant Home, New Orleans, but we have arranged to send him to the State School for the Blind at Baton Rouge in the fall. The little fellow now walks very well and has had partial vision restored.

We appreciate the fact that the children of your class wish to do something for Alvin and we will be glad for you to do anything you can. If you will allow me to make a suggestion, however, it is this: I do not believe that Alvin needs anything just now. So many folk in different parts of the South have sent us things for him that to give him more just now would be merely to surfeit him unduly. If it meets with your approval, let your children send the Hospital for such cases as Alvin the things you have to give. We always have these desolate little ones with us, ranging from a few days to ten years of age. While a story is told of an individual case the contributions sent direct to the Hospital will have proper distribution as for instance:

Last Christmas Eve a woman came to take her husband home from the Hospital after a stay here of two months. The trip to Monroe would occupy the entire night of Christmas Eve and they would arrive at home about six o'clock in the morning of Christmas Day. In a conversation with the wife I chanced to remark they would be home in time to see the children enjoy Santa Claus. The woman's eyes filled with tears as she remarked there would be no Santa Claus, as this Hospital experience made it impossible. Fortunately, a day or so before, we had received a large box of toys, story books and other things from a Sunday School Class in Wichita Falls, Texas, and after eliciting from her the respective ages of the children we were able to make up a substantial box to send each of the four little ones appropriate gifts from this class. We believe this carries out the spirit of the givers. If the box had been sent to one in particular probably he would have been surfeited with things he did not need and others that needed them a great deal more would have been left out.

Please pardon this long letter, but I feel you will appreciate the suggestion.

Fraternally,

Louis J. Bristow, Supt.

—o—

Mississippi Baptist Orphanage
W. E. Thompson, Supt.
Jackson, Mississippi
April 14, 1930

Mrs. P. I. Lipsey,
Children's Circle
Clinton, Miss.

Dear Mrs. Lipsey:

Please accept our sincere appreciation for the check for $10.00, which we have just received, representing donations from the children. Please thank each of them for their interest in the Home.

Fraternally yours,

W. E. Thompson.

—o—

Batesville, Miss., March 13, 1930.

Dear Mrs. Lipsey:

I am making a scrapbook of the Bible Study questions and answers. I have a notebook to paste each group of questions and answers on a page. I think it would be nice for each of us to make a scrapbook, don't you? I believe it would make us study more. It seems that we are getting behind with the answers. There were two groups of questions a few weeks ago that were not answered: The Wicked Husbandman and The Two Sons. I am sending in answers to Nos. 12 and 13. I also have written the answers to Nos. 14 and 15. I enjoy the Bible Study so much.

Bible Study No. 12
Mark 4:26-29

1. Good soil.
2. Corn seed.
3. a. Gradually. b. No.
4. Cultivation.
5. Rain and sunshine.
6. No.

Bible Study No. 13
Luke 7:36-50

1. a. No. b. No.
2. Through curiosity, possbly to find fault.
3. To seek and save the lost.
4. By washing his feet with her hair, kissing and anointing them.
5. He gave Jesus no water for his feet, no kiss and no oil for his head.
6. I believe he had.

With best wishes,

Irene Woodruff.

P. S.—I am sending 5c for the Orphans.

You are right about the Bible Study answers, Irene, we have slowed down a little on them. I am glad to put yours in this week. Thank you for the money.

—o—

Doddsville, Miss., April 9, 1930.

Dear Mrs. Lipsey:

I'm sending $2.00 to the B. B. I. girl, and I hope it will help her out. I would have sent it before, but I was busy with my school work.

Sincerely yours, Eloise Kent.

School work will be over before long now, won't it, Eloise? Thank you for the money for Miss Gladys, and I'll be glad if you will suggest a new work for us.

—o—

Decatur, Miss., April 11, 1930.

Dear Mrs. Lipsey:

Please let me join your band of happy boys and girls. My Daddy takes The Baptist Record and I sure do like to read it. I am 12 years old and in the 7th grade. My teacher's name is Mr. Anderson.

Answer to Bible Study No. 15.

1. a. To get bread. b. Yes.
2. No, it does not teach this.
3. Ask, knock, and pray.
4. a. No. b. Because it is more dangerous than a fish.
5. He will give us Heavenly gifts or a still greater and better gift.
6. a. If you ask and receive not you haven't faith. b. If you ask in faith without wavering ye shall receive it. c. If you trust in Jesus and Jesus trusts in you ask what you will and Jesus shall give it to you. d. We should forgive our fellow-men as the Lord forgives us. e. If ye love the Lord and believe in him when you pray he shall answer thee.

I belong to the Baptist Church at Crossroads. Our preacher's name is Ethel Winstead of Norris, Miss. I sure do like him. I am sending the questions to Bible Study No. 15. They may not be right, but I did the best I could. I will close. Maybe I can send some money next time.

Love. Another new member,

Ruth Clark.

We are glad to hear from you, and to put your answers in, Ruth. I made a change in Answer No. 2, as you will see. Write again soon, whether you can send money or not.

—BR—

"A LITTLE MORE"

—o—

Eagerness for more wealth of the world is characteristic of American life. Many years ago, when Jay Gould was considered a rich man, I read, or heard, that he was asked, "How much would satisfy the covetous, avaricious nature of man?" His answer was, "Just a little more."

It seems to be in Anglo-Saxon blood; intensified in our country by the necessities of material civilization, stimulated by foreign immigration; fostered by abolition of caste distinction, and substitution of a new standard of success for the old ideal of personal and family honor and moral decorum.

Political corruption is one of the forms which this vice has taken, but turning out a political boss or corrupt leader, here and there, or futile attempt at legislative reformation will not redeem a community, a state or a nation. To accomplish this, more thorough, and effective remedies must be applied than mere political victory, legal statute, or code of laws.

We must change our conception of the ideal of human life.

Cease prizing a college diploma simply to better qualify for the accumulation of earthly riches, as if the primary purpose of a collegiate education is to make **money**, rather than to make **men**. Quit considering men as "failures" because they do not "heap together" millions in gold, or its equivalent; or because they "lose their fortunes" of filthy lucre, though they maintain their integrity and high sense of honor. And quit esteeming as "successful" those who "sell their birthright for a mess of potage", and barter their honor and their moral character by using deceptive, degrading, disreputable methods and means that they may horde worldly wealth.

There is much that is worth more than all the paltry dollars of the world. "A good name is rather to be chosen than great riches." Prov. 22-1. "Blessed are they who hunger and thirst after righteousness." Mat. 5-6. A consciousness of truthful, equitable, honorable dealing with our fellows; of "doing unto others as we would have others do unto us"; a "good conscience", taught and trained by the Bible, the Word of God; a conscience "void of offence toward God and men", is worth infinitely more than a guaranteed title to all the earth, fenced and white-washed, without such sense of intentional right-doing.

"Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal; for where your treasure is, there will your heart be also." Mat. 6-19-20-21; Luke 12-16 to 21.

"For what is a man profited if he shall gain the whole world and lose his own soul." Mat. 16-26; Mark 8-36.

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you." James 5-2-3.

"Thou fool, this night thy osul, (life) shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God." Luke 12-20-21.

"God, give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will:
Men of honor—men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men—sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo, Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

—C. M. Sherrouse,
Biloxi, Miss.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary

Oxford, Mississippi

Our Verse

"Behold now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

—o—

Win One

This paragraph has been given each week for four months to relate the experience of someone in winning a lost soul to Christ. Do you think these instances have been worth anything as an incentive to others to go and win a soul? If it has helped you and you have been led to do a bit of personal work as a result, then why not let us know about it? We will be glad to have your experience to pass on through this column and we will withhold your name if requested. This is Soul Winning year for Mississippi B. Y. P. U. members, let us make it that in reality. Let us have your experiences, do not wait to send them in.

—o—

Oxford Organizes Second Adult Union

The growth of the Adult union in Oxford Church was such that a second Adult union became necessary. The old union was divided and each union then has gone to work to build up its membership. The results are that many new members are being added, hence twice the work is being done. The unions have adopted names, one is the "Service Union" and the other the "Fellowship Union".

—o—

Lincoln Co. Associational B. Y. P. U. Holds Interesting Meeting

On Sunday afternoon, April 11th, the B. Y. P. U.'s of Lincoln County came together at Norfield for their regular quarterly meeting. An interesting program had been planned and was given lasting about two hours. It was the pleasure of the State Secretary to be present for this meeting and speak in the interest of the work, using the subject "The Modern B. Y. P. P." There were fifteen B. Y. P. U.'s present who turned in written reports of their work for the quarter. It was gratifying to hear the reports and to know of the good work being done by the unions in the association. Bogue Chitto was 100% in attendance, which means that every member of the three B. Y. P. U.'s they have plus every General B. Y. P. U. Officer was present at this meeting, and the Juniors won the banner which was given on two counts, the average grade of the union for the quarter and the average attendance at the convention. The next meeting will be with the Brookhaven Church.

—o—

Gulfport B. Y. P. U. Leads Prayer Meeting

Miss Eugenia Merrill, reporting for their B. Y. P. U. in Gulfport, tells of an interesting service they have rendered recently. The pastor had asked them to conduct the prayer meeting, which they agreed to do, and did with splendid results. It gave the young people a chance for larger development and at the same time emphasized the idea of the prayer meeting being for the young people as well as for the old. This splendid B. Y. P. U won the associational B. Y. P. U. Banner at the last meeting; they had 100% present, the first union that has had 100% of their members to attend any one of the associational B. Y. P. U. meetings.

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An Associational B. Y. P. U. Social

Four churches in the Lauderdale County Associational B. Y. P. U. came together recently for a joint social. The meeting was held in the new gymnasium of the Dixie Highway School, with Kewanee, Salem, Russell and Toomsuba participating. Prof. N. J. Smith and Miss Nonie Talbert had charge of the social. This is just one splendid feature of the Lauderdale County Associational B. Y. P. U. You have been reading about their activities from time to time. During the month of March a meeting was held every Sunday. This is the Associational B. Y. P. U. that took the State Banner at the Clarksdale convention.

—o—

Money Measures Your Interest

The person that is most interested in the Lord's work is the person that gives the most to his work. I do not mean that he gives the most in dollars and cents, but the largest gift in money is not necessarily the one that is really the largest in Jesus' sight. The person that gives **nothing** and is satisfied to possess that kind of a religion, hasn't much religion to be satisfied with. Our love is expressed in our gifts or at least in our willingness to give. The B. Y. P. U. seeks to develop that kind of Christians.

—o—

June Will Soon Be Here

June will soon be here and along with it the District B. Y. P. U. Conventions. Hope you are planning to have a large crowd from your church to attend. We will be sending your union a program before long, also watch these columns.

—o—

Greenville Challenges Jackson

Recently I was over in Greenville in the interest of our B. Y. P. U. work in that section and met with the Greenville B. Y. P. U.'s on Tuesday night, just a call meeting but a good crowd was present. On the wall of the church hung the State Mileage Banner that they won at the State S. S. and B. Y. P. U. Convention at Clarksdale. Attention was called to it and at that the B. Y. P. U. Director announced that they would be glad if I would send their challenge to the Jackson B. Y. P. U.'s for percentage attendance upon the convention next year when it meets in Vicksburg, so HERE IS THE CHALLENGE. Greenville will be nearly twice as far away as is Jackson, but they believe that they can and will easily win over Jackson. WHAT SAY YOU, JACKSON?

—o—

Shady Grove Adult Union Makes Remarkable Record

The Adult Union of Shady Grove Church, Copiah County, was organized in September, 1929, and started with seven (7) members. They have sixteen members now and all sixteen are systematic givers to the church, all sixteen members have taken the study course and recently one Sunday the union was 100% in everything, that is on the Eight Point Record System. Mrs. H. R. Beasley, president of the union, in reporting the ways says that in eight years of B. Y. P. U. experience she has never seen a more interested group than these. They every one respond to every suggestion as officer and committeeman and not one time has a one shirked his duy. It is well to remember also that this is a rural church and the people are a busy people in the dairy business. They make whatever sacrifice that may seem necessary to be present at all program planning meetings and business meetings of the union. We give here the list of officers: President, Mrs. H. R. Beasley; Vice-President, Mrs. G. F. Kilcrease; Secretary, Mrs. W. C. King; B. R. L., Mr. J. H. Rutledge; Chorister, Mr. G. H. Wade; Corresponding Secretary, Mrs. J. B. Hemphill; Treasurer, Mrs. Rosa Slay; Pianist, Mrs. W. C. King; Group Captains, Mr. D. W. Dearman, Mr. G. W. Russell, Lieut. Capt. Mrs. Mattie Cliburn and Mr. H. R. Beasley. Mr. W. C. King is B. Y. P. U. Director and Mr. C. H. Bass General Secretary in this splendid church.

—o—

Macedonia Organizes a Senior B. Y. P. U.

We are glad to announce that Macedonia has organized a Senior B. Y. P. U., with an enrollment of about eighteen members.

The following officers were elected: Brother L. W. Ferrell, Pastor; Mr. R. T. Gardner, President; Mr. Melvin Walker, Vice-President; Mrs. J. D. Walker, Secretary and Treasurer; Miss Virgie Lee Lawson, B. R. L.; Mr. Ira Brown, Chorister; Mrs. J. D. Walker, Pianist, assisted by Miss Virgie Lee Lawson. Group Captain No. 1, Miss Rena Walker; Group Captain No. 2, Mrs. Margie Brown. Mrs. Claud Grubbs, Director.

The chairman of each committee will appoint their helpers on these committees later.

We had our Training School during the month of March, taught by our pastor, Brother Ferrell. Twelve of the members took the examinations, and glad to say twelve young men and women are looking to receive their Diplomas on next Sunday afternoon.

Macedonia is "little but loud". So watch, we are going to make our union an A-1 union before any one is thinking about it.

Come on Macedonia, let's work!

Mrs. J. D. Walker,
Corresponding Secretary.

—BR—

NEWTON COUNTY W. M. U.

—o—

The Newton County W. M. U. met with Decatur in an all-day rally on Wednesday, April the ninth.

There were one hundred twenty-five ladies present representing the different churches in the county.

Miss Fannie Traylor was with us for the day and taught "How and Why of W. M. U." in a very impressive manner.

The following program was given:

Song—Faith of Our Fathers. Devotional—Rev. G. O. Parker. Prayer. Election of Sec'y. to fill vacancy caused by Mrs. C. I. Finch, who is moving to Jackson, Miss. J. L. Hailey was elected to fill this place. Minutes read and adopted. Reading of reports dispensed with in order to give Miss Traylor more time for discussion of book.

Just at this time Miss Traylor taught the lessons from "How and Why of W. M. U." in a very interesting way.

At noon the leaders served a bountiful chicken dinner in cafeteria style.

The afternoon session was opened with song—"Thy Kingdom is Coming," followed by Prayer. Mrs. Mitchell and Mrs. Majure favored the ladies with a special song. After this number Miss Traylor resumed the study course and continued through the book in such a helpful way. Every W. M. U. member felt like this wonderful day of study together was indeed a blessing.

The meeting was closed with a song—"Thy Kingdom is Coming," followed by prayer.

Bethel church invited the Associational Rally to have the next meeting with them.

Sincerely,

—Mrs. J. L. Hailey.

—BR—

Smith, the druggist, had lost his wife—she ran away with another man, so he inserted the following in the newspapers: "This is to notify the man who so kindly relieved me of my wife, that I can supply him liniment, arnica, salve, bandages, absorbent cotton, iodine, sleeping powder and critches at very low prices."

—o—

"Yes," he declared, "I think one grows to be like things he eats." "You must have been brought up on marshmallows," she suggested.

HILLMAN COLLEGE

An **OLD** established institution offering **NEW** ideas. **MODERN** student homes replacing an **ANTIQUATED** building. There are **BIG** advantages in a **SMALL** school where **HIGH** ideals are taught, and prices are **LOW**, where **EVERY** student gets **INDIVIDUAL** attention and the motto is

EACH for the **OTHER** and **ALL** for **GOD.**

Share the Heritage of 'Happy, Home-like, Hillman".
76 years old and "Every day in every way getting better and better".
Write for catalogue. Address
M. P. L. Berry, President, Clinton, Miss.

WANTED: A PREACHER

—o—

(Ben Cox)

The questionnaire method is becoming more and more popular. The method has come in favor with some pulpit committees, who are interested in securing preachers and pastors for their vacant pulpits. The Christian Observer published recently a questionnaire, which had been received by Dr. David Scanlon, of the First Presbyterian Church, of Durham, N. C. You will notice the brother who sent in the questionnaire is very thorough, for he asks:

"1. How old is he, and is he married or single?
2. How many children has he, and what are their ages?
3. Are any of his children unruly or uncontrollable?
4. Does wife take active part in church work?
5. How long has he been preaching?
6. What churches has he served, and where?
7. Give name of clerk of session or some prominent member in each church served.
8. Where was he educated? Is he a D.D.?
9. Is he orthodox?
10. Has he any oratorical ability?
11. Does he speak fluently or does he hesitate? Has he any impediment in his speech?
12. Does he read his sermons or confine himself closely to his manuscript?
13. Is he a deep, doctrinal, logical preacher and teacher, or of the shallow, popular type?
14. What is his height, weight, build? Portly or slender?
15. Has he a strong personality, and is he a graceful speaker?
16. How is he socially? Does he make friends?
17. Is he a good pastor?
18. Is he studious or of the opinion little preparation is necessary for his people?
19. Is he deeply spiritual?
20. Is he a good Sunday-School man?
21. Is he level-headed, cautious, and tactful?
22. Any musical talent in family?
23. Is he wide-awake, aggressive, and progressive?
24. How long has he served present charge, and what salary does he receive?
25. Are there any invalids in family?
26. Why does he desire a change?
27. Has he any deformity or physical defect?"

I am glad that Dr. Scanlon was just as thorough and far-reaching in his reply, here is what he wrote:

"I have answered your enclosed questionnaire as best I could and return herewith. If I can serve you further in this matter, please feel free to call on me. I would suggest, however, that I would be in a better position to advise you as to this brother's adaptability to your needs if I had information on the following points covered by the questionnaire found below; or, if you prefer, you may fill out same and enclose to the brother in question as it may assist him in arriving at his duty in the matter:

1. Why did your last pastor leave?
2. Has there ever been any dissension in your church?
3. What salary do you pay, and is it paid promptly?
4. Are your members faithful in attending public worship as a whole?
5. If not, what per cent are "absent spirits"?
6. How is the midweek prayer service patronized?
7. What per cent of your elders and deacons lead in prayer?
8. Is the congregation responsive to the pastor's leadership?
9. How many tithers in your church?
10. Do the people enjoy strong sermons on stewardship and missions?
11. Are the members cautious and tactful in dealing with the pastor?
12. What is the average height and build of the congregation?
13. Are they generally of pleasing personality?
14. Do they prefer deep doctrinal sermons, or a spiritual, helpful, livable Gospel?
15. Will the people as a whole throw themselves zealously into soulwinning with the pastor?
16. How many pastors have you had, and the length of each pastorate?
17. Are there any chronic kickers in the church?
18. Does the session ever discipline members for drunkenness, gossip, dishonesty, or the neglect of such Christianity duties as church attendance, forgotten family altars, etc.?
19. What proportion of your church offering goes to missions, and what do you spend on your own church?
20. Would you recommend your church, as an attractive and inviting field for a pastor?
21. Are the people willing to follow their pastor, or are they inclined to let him go alone?
22. Do the parents accompany their children to Sunday School, or do they send them?
23. Do your people have family pews in church, or do the children go home after Sunday School?
24. Do your people criticize their pastor before their children, or do they pray for him with them?
25. What constructive work has your church ever done in your community?
26. How many souls has your membership led to Christ since your church has been without a pastor?
27. What special opportunities does your church offer for the investment of a minister's life above that of other churches?"

———BR———

CHRISTIANITY IN JAPAN

E. N. Walne

—o—

"The Japan Advertiser (the best-known secular daily published in the Far East) on May 15, 1929, had an editorial 'Has Christianity Failed in Japan?' Noting the comparatively small number of church members the writer asserts 'The truth is that the question is essentially moral and only incidentally numerical. . . . The influence of Christian teaching in Japan cannot be measured, but no one can live in the country without becoming conscious of it. It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life into the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese people who never embraced the Christian faith have absorbed its influence. The Japanese Christians are the salt of the nation. . . . The Japanese have quickly learned the lesson of the West's material power; it is all the more necessary that they should become acquainted with the moral sources from which everything worth having in Western civilization springs.

"Their (the missionaries) great feat has not been the conversion of a certain number of Japanese but the foundation of a vigorous native church . . . It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native church in Japan. That church is the child of the West's half-century of missionary effort—and who measures a child's worth by his size?"

"Verily the wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth." Yea, verily, and, to change the figure, who has ever charted the progress of the leaven as it works in the dough, or who has observed the hidden processes in the growth of a seed? **Christianity is at work in Japan.** Bishop Baker, newly appointed Methodist bishop to the diocese of Japan and Korea, after several months of thoughtful survey is quoted as saying, "My sober and considered judgment is that nowhere in all the world is there a more important and far-reaching work than the Christian enterprise in Japan."

The unprecendentedly large gathering of Japanese Christians who filled the new public auditorium (seating capacity, 4,000) in Tokyo on the evening of the 6th of November, testified, both in numbers and in spirit, to the efficacy of seventy years of Protestant evangelism, the glad anniversary of whose birth they were bidden to celebrate."

———BR———

DELTA ITEMS

—o—

The brethren at Skene called Brother Holland of Houston to be their pastor. The churches whom he is now serving were about "to mob him" for thinking of leaving them and the good folks at Skene are much disappointed at not securing this fine young brother for their leader.

Pastor Walker is leading his people at Shaw and Boyle in a buoyant fashion and has a very enthusiastic following. The Sunday School attendance at Boyle recently went over the two hundred mark. They are greatly cramped for Sunday School equipment and are making plans to build.

Pastor Eavenson of Cleveland is held in very high esteem by the folks of all faiths and is considered the outstanding religious leader of his townn. Dr. Martin and D. Curtis Hall are assisting in a series of meetings there at present. The work of this church is very much on the upgrade.

Dr. W. M. Bostic is leading his folks in a great way at Clarksdale. Yesterday there was a large attendance at Sunday School and almost capacity houses for the preaching services. The sermons were of very high order both as to matter of thought presented and heart with which the thought was enforced.

Last night, preceding the sermon, Director Rodger Hickman and his fine choir rendered the cantata entitled, "The Risen King", in a very splendidly worshipful way. A two weeks revival campaign of home forces started yesterday.

With love to the brethren,

—B. F. Gehring,
Skene, Miss.

After June first, Box 1404, Shreveport, La.

———BR———

PETAL—HARVEY

—o—

About a week ago we closed a glorious B. Y. P. U. Study Course week. We had an average attendance of sixty-four, or a little over half of our enrollment in B. Y. P. U. The staff of teachers was excellent.

Next we will begin our School of Missions. The teachers engaged are able and well qualified for the work.

In Memoriam

Cliett

Many friends and relatives were made sad by the home-going of brother Fabins Cliett. He was born on April 3, 1850, at Sumpter, Ala. In 1854 he settled at Montpelier, where he lived until death. He departed this life on April 7, 1930.

On May 15, 1872, he was married to Miss Mary Hanna Grimley. To this union were born 9 boys and 3 girls. One son was called home on June 29, 1889, at the age of 9 years, and his wife Jan. 15, 1920.

Bro. Cliett united with the Baptist Church early in life and lived a consistent member until death. He was a devoted husband and father and had many friends. A good man has gone home. A large audience assembled to pay their last respects to the deceased.

—R. O. Bankston, Pastor.

—o—

Booger

Drayton Augusta Booger, age 68 years, died April 11, 1930. Was married to Miss Elizabeth Vanzant Nov. 26, 1883. To them were born 11 children; 9 living, 2 dead. He leaves a wife and 13 grandchildren. He first joined the Lutheran Church in 1880. He then joined the Baptist Church at Good Hope in 1913, where he remained till death. He was a good man and citizen, ready always to speak out against all evil and hold to that; was just, honest and true. The funeral services were held in the home, then his body buried at Luther Chapel. I have been his pastor the last 15 years. I was assisted in the service by Revs. W. L. Meadows, W. C. M. Baggett, R. Y. Hendrix, Senator J. C. Bell.

—D. W. Moulder.

The staff includes Rev. J. A. Barnhill, Rev. H. L. Spencer, County Superintendent of Education S. E. L. Weatherford, and a returned Missionary from China, Mrs. Ayers.

The attendance at this school is bound to be great, for we have been stressing missions and the fact that this is a Missionary Baptist Church for a long time. The Enlargement and Educational Superintendents are certainly alive and functioning.

God is blessing the humble efforts of his servants here, for he has added one hundred forty-eight to our membership in a year and a half. To cap this one of our choice young men, J. W. Oliver, was ordained for the ministry last Wednesday night at Prayer Meeting.

We ask for the prayers of the Christian people that the work may continue to grow and prosper.

Yours in Christ,

—A. C. Parker,
Pastor Petal-Harvey Baptist Church.

———BR———

THE FINE ART OF MOTHERHOOD

—o—

The Fine Art of Motherhood, by Ella Broadus Robertson, is published by the Fleming H. Revell Co.

The author is herself a successful mother, and tells us many things that only a mother can. Beginning with the starting of the home, she has one chapter on Types of Wives, and gathers from literature and history, as well as her own quick observation, examples of a few kinds, four of wife, to three of which we should not wish to belong, but may find that our characteristics qualify us for unwilling membership in one or the other of them. In another chapter, many Types of Mothers are described, with familiar faces and things. Menaces to Childhood are freely discussed in following chapters, with frankness and wisdom, and the closing chapter has for its subject, "The Whole Duty of Children", which Mrs. Robertson thinks to be expressed in two words, obedience and truthfulness. The whole book is full of matters that commend themselves to us as perfectly natural and familiar to us, yet entirely beyond any power of ours in charm and attractiveness of expression. It is illustrated by a never-failing wealth of illustration, fresh, drawn from life, and teaching exactly what the author intends it should teach—which is not always the case with illustration, so-called. The reader will find this a very interesting and instructive book.

Bobbie, going down the street, saw some young puppies at the dog dealer's.

"Oh, Mr. Brown," he asked the man, "how much do you want for those puppies?"

"They're two dollars apiece, Master Bobbie."

"Oh, but I don't want a piece; I want a whole dog."

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.
Gray's Ointment
With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write
W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

REMINISCENCES OF RICHMOND COLLEGE

Professor Patrick Henry Eager

—o—

(This chapter in the beloved and venerable Dr. John Eager's series of recollections is furnished by his brother, whom many old Richmond College "boys" of the "seventies" will remember. The editor of the Religious Herald, speaking for himself and the other survivors, welcomes Professor Patrick Henry Eager to the columns of the paper and would be delighted to see him at the next commencement of the University of Richmond.)

II.

I was brought up to regard education as next in importance to salvation.

I was nine years old at the beginning of the Civil War and fourteen years old at its close. So my boyhood was spent amid the ruins of the war, where there were no school advantages, before the South had any public school system established.

The first Mississippi State superintendent of education was a negro, made possible by the fact that we were then living in what we called our "Scallawag days". Our next superintendent of education was a drunken Confederate general. So my early education was picked up at home by the open fire or tallow candle light. But my father and mother were highly educated in the best schools and colleges of New England and New York, and they imparted to their nine children the spirit of education. They and all other Southerners had lost their slaves and all they had. So at sixteen years of age I made a personal cotton crop as my only hope of going to college. I cleared $1,200 with which, and with slight help from two older brothers, I went to Mississippi College a year and a half and I went to Richmond College two years, 1872 to 1874, graduating in Richmond College in 1874.

What carried me to Richmond College was the fact that in the summer of 1872 I had a long and critical spell of slow fever and was in bed for nearly a month after Mississippi College opened. I had heard of Richmond College as one of the best in Virginia, and it did not open until October. So I went there, still very weak and thin from my long and severe illness.

I reached Richmond the first of October and already felt better for the change of climate. The college was then on Franklin Street, in the city.

I enrolled, and met faculty and students, and was most favorably impressed with everything. I was especially impressed with Dr. H. H. Harris, of the chair of Greek, Professor Harrison, of the chair of Latin, Dr. J. L. M. Curry, of the chair of English, and Professor Massie, of the chair of Modern Languages, and I took all of these courses. The jolly Professor Puryear was chairman of the faculty. Dr. Harris impressed me as one of the most scholarly of the faculty and the most spiritually minded.

I carried my church letter and joined at once the First Baptist church, Dr. J. L. Burrows, Sr., pastor. The first Sunday I heard here the great pipe organ for the first time and had never realized that there was such music outside of heaven. (How well I remember his enthusiastic letters about this and other matters at that time.—J. H. E.)

I was very fond of music and for two years feasted on it at the First and Second Baptist churches, and in the afternoon at the Monumental Episcopal church, where the famous Leo Wheat was organist.

I feasted and fed on the sermons of Dr. Burrows, Dr. Bitting, of the Second, and Dr. Wilson, of Grace Baptist church, and the great Dr. Hoge, of the Second Presbyterian church. All these influences went into the establishment of my character and these two years were among the busiest and best of my life. I remained in Virginia two years without returning home.

I joined the Mu Sigma Rho Debating Society and was their anniversarian, also the Phi Kappa Sigma Fraternity. I gave myself up absolutely to study, and took no part in athletics, which at that time were most decidedly a side line, and not the chief interest of colleges and schools as now. The coveted honors were literary.

My exercise was walking, and a bit of town ball. My college chum, C. E. Nicol, and I usually walked together three or four miles a day. Nicol was of the Abraham Lincoln type physically and of the Thomas Jefferson type intellectually, and became an eminent lawyer, living in a mansion at Manassas, and practicing in the courts of Washington. Insofar as I know, he is still living, and is about my age, seventy-nine. (Judge Nicol died several years ago.)

Dr. — — — (?), of the First Baptist church, and Judge Christian, of the Supreme bench, of the Second Baptist church, were my Bible class teachers, and did much toward establishing my Christian character.

On leaving college I dedicated my life to educational work, mostly in Christian colleges. I had convictions to preach, but as my father and two older brothers were preachers, I feared that that fact might have turned me toward the ministry. Furthermore, I had such an exalted idea of the God-called minister that I decided on the next highest calling, Christian education. I spent forty years, chiefly in the faculties of Mississippi College, the State University and Baylor College, of Texas, of which I was president. I was also acting president of Mississippi College. Richmond College and Richmond did much in preparing and qualifying me to fill these positions.

Richmond College has now developed into the University of Richmond, with greatly enlarged equipment and attendance, and large and beautiful grounds and buildings. Dr. Boatwright's presidency has been a decided success, and still other additions and improvements are under consideration and will quite surely be realized. It would be a crowning joy of my life to visit and see the young growing University and compare it with what it was forty-eight years ago.

I have appreciated the many invitations of Dr. Boatwright and my Fraternity to commencements and banquets through these years, though I have not been in position to accept them. Possibly this opportunity may yet come.

I am now a retired college man in my seventy-ninth year, living in my own home in Clinton, Miss., but I can never forget Richmond College and Richmond.—Religious Herald.

———BR———

ALL DAY SINGING

—o—

Please announce in the Record, that there will be at Oral Church, twelve miles west of Hattiesburg, an all day singing convention on the first Sunday in May.

The singing at these conventions is superior to anything ever heard by this writer. Imagine 200 trained voices singing Wondrous Live or Pisgah or any other old Sacred Harp songs. An invitation is extended to all who may wish to come. All are requested to bring dinner with them, where it's convenient for them to do so.

This announcement is made by request of Prof. A. N. Vance of this city.

—L. E. Hall.

———BR———

Manager: "What's the idea of sitting out there, absolutely silent for five minutes?"

Saxophonist: "That was a request number."

———BR———

Impatient Customer: "Can't you wait on me? Two pounds of liver. I'm in a hurry."

Butcher: "Sorry, madam, but two or three are ahead of you. You surely don't want your liver out of order!"

———BR———

"The Joneses are very forgiving. When their son wrote them he had eloped with the cook they wrote him to bring his bride home at once."

"But you don't understand how hard it is to keep a cook in this place."

TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

CHRISTIANITY, NOT RELIGION

—o—

In the **Christian Herald**, of Feb. 15th, 1930, on page 10, under the heading: **"On the Eve of a Revival."** the editor said, in part: "Professing Christians, in these very modern, very liberal times, have tried all manner of things as a substitute for religion—and found them wanting. And now, disillusioned with substitutes and weary of cynicism, they are saying to the church: 'Sirs, we would see Jesus'."

There seems to be a strong sentiment everywhere in favor of the churches placing the emphasis on evangelism. I am glad to see it. It is a good sign. But there seems also to be a very varied conception of what evangelism really is. I rather think it would have been better for the editor to have said that professing Christians, in these very modern times, have tried all kinds of **religion** as a substitute for **Christianity**, and found them wanting.

Now, this is what I mean: Christianity is always religion; but religion is not always Christianity. Religion is worship, but Christianity is true worship with the right conception of God, by seeking Him only through the Virgin-born Son of God, by whom and for whom all things were created. And, not only so, but it is seeking God by and through the merits and blood of the Virgin-born Saviour, by grace through faith alone.

Now, there are hundreds of various substitutes for Christianity, by so many various creeds and cults. But I want to notice only one, which is the greatest enemy of true Christianity. It is not a creed or cult that I mention, but **a system of doctrine** which is false to the core. Briefly, it is this: "The Fatherhood of God." The system of doctrine sets forth God as the Father of the whole human race; and holds that all men have a spark of divinity about them, which may be fanned into a flame of close relationship with God; based on character; following the example of "the man of Galilee" for a model. At the outset, such an assumption denies total human depravity, and ignores the heart of true Christianity, which holds that God is only the Father of those who by a vital Christian experience have been born of the Spirit into the family of God. The New Testament makes it **plain that: "ye** are all the children of God by faith in Christ Jesus." The greatest trouble with our twentieth century religion is the same **lack of knowledge** which had the spiritual eyes of Israel blinded, which grieved the apostle Paul into writing these words: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. "For they being ignorant of God's righteousness and going about to establish **their own righteousness**, have not submitted themselves unto the righteousness of God. "For Christ is the end of the law for righteousress to everyone that believeth."

—J. E. Heath.

TUBERCULOSIS

Felix J. Underwood, M.D., State Health Officer

Tuberculosis does not come from a cold, or overwork, or exposure, but it is a communicable disease, and is caught from some person or animal that has it. A person who has the disease gives off the germs with the sputum; and the prevention of the disease consists of taking care of the sputum of the cases. The patient must expectorate into a cup, and the sputum must be burned. People everywhere should avoid spitting on floors of public places or in any place where the germs may escape.

The tubercular patient must avoid kissing or being kissed by others. His dishes, knives, forks, spoons, napkins, and other eating utensils, and his towels are to be sterilized by bolling water or chemical sterilization. If the hundreds of patients in their homes all over Mississippi would do these things religiously, they would not give the disease to other persons.

This is educational work that the State Board of health and the Superintendent of the Sanatorium are very anxious to do in every home in the state. People everywhere in all strata of society must be brought to a working knowledge and appreciation of these factors in the control of tuberculosis. There are many open hot cases among school teachers, pupils, employees in public service places and public and private institutions in the state. No wonder we have so many new cases being reported all of the time.

On page six, sections three and four of the rules and regulations of the State Board of Health governing communicable diseases, we find the following:

"3. It shall be unlawful for any school superintendent, principal, school trustee, or the superintendent of any other public or private institution, or the trustees of any other public or private institution, to employ and keep employed in or about such school or institution, any teacher, janitor, or other person when such teacher, janitor, or other person is suffering from pulmonary tuberculosis or other contagious or infectious disease.

"4. When an authorized health officer has reason to suspect that a student, teacher, or any person otherwise employed in or about a school or institution is dangerous to inmates of said school or institution because of having tuberculosis or any other contagious or infectious disease, said health officer shall demand of said suspected persons a certificate of health from a physician of competency and acceptable to said health officer. Should such a student, teacher or employee refuse to submit to an examination or to furnish such a certificate, the trustees or person in authority shall dismiss such suspected student, teacher, or employee forthwith."

Health education and impartial, fearless enforcement of the law for the protection of the uninfected portion of our population will spell the doom of tuberculosis within a reasonable time.

A STATEMENT BY THE PRESIDENT

THE WHITE HOUSE, WASHINGTON, D. C.,
September 7, 1929.

The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties, but where these have been utilized, the pensioning of ministers should be generously supported.

(Signed) HERBERT HOOVER.

The Relief and Annuity Board of the Southern Baptist Convention is proceeding in line with the above view as expressed by President Hoover, by reporting to the Convention to meet in New Orleans a Service Annuity Plan which is based both upon experience and thorough actuarial knowledge. May the messengers to the Convention take the long look and adopt the measures proposed by the Board.

Thomas J. Watts, Executive Secretary